JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

Registered at the General Post Office as a Newspaper.

VOL. LXXII. No. 3,731. | SATURDAY, MAY 21, 1892. | PRICE 6d. By Post 6½.

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This Evening, at 8, PERIL. Mr. Tree, Miss Julia Neilson, Mr. Kemble, Mr. Fred Terry, Mr. Macklin, Mr. Allan, Miss Claire Ivanova, Miss Lizzie Webster, and Miss Rose Leclercq.

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VAUDEVILLE THEATRE.

This Evening, at 8.50, VOTE FOR GIGGS. Mr. Thomas Thorne; Mr. Charles Fawcett, and Mr. Somerset; Mesdames E. Thorne and Mabel Love. At 8.10, REPARATION. Mr. F. Thorne and Miss E. Thorne.

GARRICK THEATRE.

This Evening, at 8.45, A FOOL'S PARADISE. Mr. John Hare, Messrs. F. Kerr, H. B. Irving, Atwood, Brereton; Mesdames Nethersole, Ferrar, Blakiston, and Kate Rorke. At 7.55, MY DAUGHTER.

TERRY'S THEATRE

This Evening, at 8.45, THE MAGISTRATE. Messrs Edward Terry, Mackintosh, Henry V. Esmond, Brabourne, &c.; Mesdames Fanny Brough, A. Hill, A. Maitland, and E. Matthews. At 8.15, Musical Sketch by Miss N. Ganthony.

AVENUE THEATRE.

This Evening at 8.30, FORGET-ME-NOT. Miss Janet Achurch.

COMEDY THEATRE.

This Evening, at 8.30, A BURIED TALENT. Followed by THE POET AND THE PUPPETS. Messrs. C. H. Hawtrey, C. Brookfield, Eric Lewis, W. Wyes, E. Cosham, J. Nelson; Misses Vane Featherston, Cynthia Brooke, L. Ruggles, and Lottie Venne.

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This Evening, at 8.50, NIOBE (ALL SMILES). Messrs. Harry Paulton, Forbes Dawson, Herbert Ross, George Hawtrey, A. C. Mackenzie; Misses Beatrice Lamb, Isabel Ellinson, Venie Bennet, Eleanor May, G. Esmond, I. Goldsmith, and C. Zerbini. At 8, NO CREDIT. Misses Esmond, Bennett; Mr. Hawtrey, &c.

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This Evening at 8, OTHELLO. Mr. Edmund Tearle, &c.

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JOHN BULL.

LONDON, MAY 21.

LORD SALISBURY ON FREE TRADE.

"Common sense at last!" ejaculated one of the PRIME MINISTER'S audience at Hastings, in response to his Lordship's observations on the subject of Free Trade. No doubt Lord SALISBURY was justified, so far as he himself is concerned, in repudiating the reproach implied by the interruption. He has never preached any doctrine about Free Trade different from that which he preaches now. What Lord SALISBURY'S interlocutor probably intended, however, was to applaud the PRIME MINISTER'S refutation of the obvious fallacies of professing Free Traders. For too many years and decades of years the devotees of Colbdenism have continued to mumble their meaningless shibboleths, and to impose their narrow and one-sided doctrines on the country. No wonder that it is felt as a welcome relief by many Englishmen besides the PREMIER'S unknown interrupter at Hastings, that one at least of our leading statesmen should have the courage to face the certainty of being charged with economical heresy, and to utter words of "common sense "at last."

The absolute correctness of Lord SALISBURY'S statement of the present situation of Great Britain with respect to her external trade lies outside the reach of doubt or question. The vast population inhabiting these little islands cannot live without its commerce with other countries. It is half-a-century since we adopted Free Trade under the belief that all other nations would follow our example. And now, after waiting these fifty years for the realisation of this hope, what do we find? This: that other countries show a constantly lessening inclination to adopt Free Trade. One after another they raise against us a wall of hostile tariffs. Lord SALISBURY, as Foreign Secretary, has a special claim to be listened to attentively on this subject. He reminds us that we live in an age of tariffs. Every nation except ourselves employs tariffs as an instrument for forwarding its own commercial interests. Each tries, by agreement with its neighbour, to gain the most favourable position for its own industries at home, while gaining access to the markets of other countries. This kind of negotiation, so frequent of late years, has been particularly active, our FOREIGN MINISTER assures us, during the last year and a-half.

Such being the process going on before our eyes between one foreign nation and another, how stands the case as between those nations and Great Britain? Lord SALISBURY'S answer deserves the utmost consideration:—"What I "observe is that, while A is very anxious to "get a favour of B, and B is anxious to get a "favour of C, nobody cares two straws about "getting the commercial favour of Great "Britain." That is the position, and the reason of it is obvious. Nobody fears us as combatants, because everybody knows we have stripped ourselves both of our offensive weapons and of our defensive armour. As Lord SALISBURY well puts the case, you cannot do business in the market if you have no money: if you have to fight, you must provide yourself with weapons. A Quaker who refuses on principle to carry a weapon must not expect to be treated by his enemies with the same regard as a man who has no such scruple. The weapon with which every other nation but ourselves fights is admission to its own markets. We, on the other hand, begin by assuring our rivals that they shall, in any case, enjoy unrestricted access to our markets. We declare, says Lord SALISBURY, that it would be disloyal to the sacred doctrine of Free Trade to levy any duty on anybody for the sake of what we can get by it. This, adds the FOREIGN MINISTER, may be noble, but it is not business. On these terms we shall get nothing, and at this moment we are practically, as a matter of fact, getting nothing. The sole way of holding our own is to be prepared, if need be, to punish the nations which injure us by refusing them access to our markets.

Here we have a plain, practical, commonsense statement of the whole case, which is by no means to be got over—as advocates like the *Times* seem to suppose it can be—by grave shakings of the head accompanied with murmurs of "How very shocking!" The period has gone by when a truthful and exact relation of hard facts could be met by denouncing the facts as contrary to orthodoxy. If the present age is painfully lacking in reverence for much that is both old and true, it is also refreshingly sceptical of baseless and ridiculous superstitions such as those which lie at the root of the Cobdenite cult. Of course we shall be told that the argument implies the taxing of the food of the people and of other necessaries of life, as well as of raw material. The answer is ready to hand. Neither Lord SALISBURY nor anybody else is prepared, for the sake of aiming a blow at another nation, to inflict any serious wound upon ourselves. But there is no reason why articles of luxurious consumption, such as foreign wine or spirits, foreign silk or lace or gloves, should not be liable to taxation for the purpose of maintaining our rights in this commercial war, and of forcing other countries to open their markets to our exports. For the purposes of their argument, the Cobdenite partisans have found it convenient to ignore this distinction between necessaries and luxuries. Lord SALISBURY has luminously placed the true issue before the people of this country, and the so-called "orthodox" school, if it wishes to influence public opinion, will find itself forced to quit the mere repetition of stale formulas, and to argue the matter out on its own merits. That is a task which, for anything like its adequate performance, will need all the patience and the ingenuity which our Cobdenite friends can command.

THE BELGIAN CONSTITUTION.

The Constitution of Belgium, a State where for the last sixty years representative institutions have worked more tranquilly and successfully than anywhere else on the Continent, is to be revised in several important particulars. Established after the revolution of 1830, according to the ideas of a time when an advance in the popular direction was called for in Western Europe, whilst the democratic models of 1792 or 1848 were as yet repudiated, it had come, by the side of the extended franchises of the present day, to appear almost oligarchical. Yet it included a popularly elected Upper House. It strictly limited the powers of the Sovereign, though it has not prevented either the present or late occupant of the Throne from exerting a considerable and salutary influence. It proclaimed from the first the liberty of the Press and the liberty of association, the latter of which is regarded with some not altogether unreasonable suspicion even in France itself. And the Belgians, on the whole, have shown so far that they can exercise their privileges well. Bitter as is the party strife between "Catholics" and "Liberals," it has never interfered with order or tranquillity. Republicanism, as antagonistic to the Constitutional Throne, has hardly ever manifested itself in the little kingdom. The only disturbing element, and this is of some importance with regard to the prospects of extended suffrage, is among a portion of the industrial classes. There is obviously a certain amount of lawlessness shown from time to time alike during the recent strikes and in the Anarchist demonstrations at Liege. There is a widespread Socialism which, under the present laws, finds no expression in the Chambers, but will do so under any approach to universal suffrage, which a large number of Belgians, of both the existing parties, look upon with distrust. What was said the other day in our House of Commons about Women's Suffrage is probably true of a largely widened electorate in Belgium. It will strengthen alike "Clericalism" and Socialism. The peasantry, and perhaps the poorer classes of the Flemish-speaking provinces generally, will be very largely influenced by the clergy. In industrial centres the nucleus of a Socialist party will be formed. It will remain to be seen whether the power of being represented in the Chambers will make the working-man more or less disposed to respect the law in industrial conflicts.

It has been resolved to revise the articles relating to the election, both of the Senate and the Chamber of Deputies. At present both are returned by the same body of electors. With a wider franchise for the Deputies it may be desirable to give a different character to the Upper House. A declaration in favour of minority representation advocated by the Ministry has not been accepted in the Chamber of Deputies. A still more serious matter, the principle of a reference by the Sovereign of a particular measure to a popular vote, has been approved by a small majority. This proposal, it is said, is regarded by the Sovereign himself as particularly desirable. It is of course at present without parallel in Constitutional Monarchies. It has a counterpart and precedent in the present system in the Swiss Federation by which certain great changes are submitted to a popular vote before becoming law, thereby restricting the powers of the elected Legislatures to innovate at their pleasure. The personal action to be admitted on the part of the Sovereign in Belgium is in harmony with his traditional attitude as a moderator in constitutional struggles. And as a check and restraint upon hasty changes by a majority elected on some single issue, it may be eminently useful when the power of election is to be for the first time given to large masses of voters whose tendencies and capacity cannot be precisely judged beforehand. It will, at any rate, secure that their decision is intentional and deliberate. Lord SALISBURY, the other day, pointed out how inconvenient it would be if a jury had to return one verdict on several cases of totally different character. The proposed reform in Belgium would provide against this difficulty.

The Senate has now accepted the general conclusions of the Deputies. As regards its own composition, it has declared through its *rapporteur* that it adheres to the view taken of its character from the early days of the Constitution—that it was less an Upper House of the English then a Senate of the American type; but that it was to represent conservatism as the Chamber was to represent progress, and that, as the Chamber became more progressive, its Conservative character should be strengthened by the special qualifications of its members. They wish to retain a money qualification of an income of 20,000f. (£800 a year), but to admit without reference to it those who had held certain prominent positions, official or professional, and to have a certain number of life senators chosen from among those who had been repeatedly elected. However, the ultimate decision is not with the votes of the existing Legislature. After thus sketching out a plan of revision they must cease to exist. A Senate and Chamber of Deputies elected *ad hoc* must take their place. They will then have the functions of a Constituent Assembly. The existing "pays légal," the limited electorate now exercising its powers for the last time will by the choice of its representatives in this Assembly decide what is to take its place, to what degree the franchise is to be widened, and what are to be the future limitations of the legislative power of the Chambers, and what are to be the moderating functions of the Crown. If these points are not decided according to the deliberate will of the electors on whom all has hitherto depended, their negligence will be in fault. It is far better than that the regulation of these fundamental matters should depend on, perhaps, narrow majorities in Chambers elected partly on other issues. The weak point is, in such a system, that the decision of a moribund electorate, admittedly too narrow for the requirements of the future, is, if there is to be any permanence,

to bind the nation for the time to come; though the new and larger electoral body might not have endorsed it. Yet this difficulty could hardly be met. A plébiscite after the French fashion appealing to universal suffrage, is obviously out of place where the principle of universal suffrage is not accepted, and one of the points at issue is what the limitations of the suffrage are to be. It is to be hoped that the enlarged constituencies, whatever their political tendencies on the whole, will so far apprehend the evils of constant uncertainty and unsettlement as to put aside, at least for a generation, the thought of revising the work of their predecessors once more. The spectacle for so many years of an orderly constitutional Government will, perhaps, have been a political education for the whole body of Belgian citizens that will teach them to use their new privileges prudently and with patience. But the opening of the floodgate of democracy is an experiment of which the risks have been often displayed elsewhere, and we must only trust that a step which both parties now accept as inevitable, will not deprive Belgium of the credit it has hitherto justly enjoyed as one of the best governed of the States of the Continent.

Reviews.

LEADING CASES.*

The admirable collection of parodies from our modern poets, which Sir Frederick Pollock more than fifteen years ago presented to a very appreciative audience in his well-known and highly-esteemed *Leading Cases done into English*, has recently been republished by Messrs. Macmillan, with the addition of some other literary diversions of the very accomplished author now for the first time given to the world.

These latter are pleasant specimens of ripe scholarship, all the more welcome in these degenerate days, when ripe scholarship is not so much valued as it was and as it ought to be. In them the accomplished author in question has supplemented his admirable achievements in English verse by some refined and elegant trifles, showing his mastery of verse in other languages beside his own. The best of them are the specimens of Greek verse, the first of which is a rendering of the scene between Gower, Fluellen, and Pistol in the fifth act of *Henry V.*, printed in the Cambridge Tripos verses of 1867, and this gains additional interest from the highly-appreciative comment upon it passed by Mr. Shilleto, to whom it was submitted in MS. But graceful as these exercises are, it is probable that the main interest of the book for the reader of the present day, as it was for the reader in 1875, will be found in the *Leading Cases* themselves, the treatment of which is most happy, and we are glad to have the opportunity of renewing our acquaintance with them. They are certainly most admirable specimens of legal *jeux d'esprit*, and happy use has been made of the peculiarities of the modern poets whose style has been parodied, so that even those who are not lawyers will, to some extent, be able to share in the enjoyment of them, which cannot, however, be fully felt by any but lawyers. It is not without interest to record that the appearance of this new edition coincides with the first appearance in a collected form of another series of legal *jeux d'esprit*, in which Mr. Macrory has, under the title of *Hayesiana*, republished some of the admirable squibs of the late Mr. Justice Hayes, one at least of which, that relating to the Six Carpenters, covers the same ground as that occupied by Sir Frederick Pollock, who has reported that case with the catching refrain—

> The birds on the bough sing loud and sing low,
> What trespass shall be *ab initio?*

Probably most of our readers, at all events of our legal readers are already familiar with the *Leading Cases* here done into English, but for those who are not so familiar it may be well to quote an admirable specimen of Sir Frederick's method of treatment in regard to the case of Mostyn v. Fabrigas, to which special attention has been directed by a recent decision of the Court of Appeal not quite in accordance with the view of the result of the more modern legislation expressed by our poet:—

Minorca lies in the Middle Sea,	The situation and territorial sovereignty of *Minorca*, 15
Within the ward of Cheap to wit,	
Was aforetime of England's empery,	
And St. Mary-le-Bow to prosper it.	
John Mostyn bare rule within that land,	Geo. III. The manner of government of the island.
Within the ward of Cheap to wit,	
On such as misliked him he laid strong hand,	
And St. Mary-le-Bow to prosper it.	
On Anthony Fabrigas he hath passed,	The false imprisonment complained of in the case
Within the ward of Cheap to wit,	
And his body in prison six days hath cast,	
And St. Mary-le-Bow to prosper it.	
And he drave him into the coast of Spain,	
Within the ward of Cheap to wit,	
That a twelvemonth he might not come back again,	
And St. Mary-le-Bow to prosper it.	
And this for no judgment or righteous cause,	
Within the ward of Cheap to wit,	
So lightly this Mostyn did reck of laws,	
And St. Mary-le-Bow to prosper it.	
"I may go to England and take mine ease,	Governor Mostyn's vain confidence to escape the jurisdiction of the *English* courts.
Within the ward of Cheap to wit,	
For my trespass was done beyond the seas,"	
And St. Mary-le-Bow to prosper it.	
But mark how Fabrigas doth devise,	
Within the ward of Cheap to wit,	
With pleaders and serjeants wary and wise,	*Viz.*, Mr. Peckham & Mr. Serjeant Glynn.
And St. Mary-le-Bow to prosper it.	
In the Common Pleas they have sued their writ,	Action in C P
Within the ward of Cheap to wit,	
And holden Mostyn to answer it,	*Capias.*
And St. Mary-le-Bow to prosper it.	
The venue is laid with *videlicet,*	Pleadings and trial.
Within the ward of Cheap to wit,	
The issue made up, and the jury met,	
And St. Mary-le-Bow to prosper it.	
For three thousand pounds was the verdict then,	Verdict for £3,000 damages and £90 costs.
Within the ward of Cheap to wit,	
And also for costs four score and ten,	
And St. Mary-le-Bow to prosper it.	
And Mostyn's serjeants were not of skill,	Proceedings in error: judgment affirmed.
Within the ward of Cheap to wit,	
For to show that cause of action ill,	
And St. Mary-le-Bow to prosper it.	
There be actions local which must be tried,	
Within the ward of Cheap to wit,	
Where their proper cause doth of right abide,	
And St. Mary-le-Bow to prosper it.	
But trespass of transitory kind,	
Within the ward of Cheap to wit,	
Shall be laid where the plaintiff hath a mind,	
And St. Mary-le-Bow to prosper it.	
And look; to what end a fiction is made,	*Vide* Lord Mansfield's judgment, Cowp. 177.
Within the ward of Cheap to wit,	
To the same it shall never be gainsaid,	
And St. Mary-le-Bow to prosper it.	
Now fictions be dead, and venue undone,	Common Law Procedure Acts and Judicature Acts. *Et vide* Whitaker v. Forbes (1875), 1 C P D 51.
Within the ward of Cheap to wit,	
And loyal or transitory's all one,	
And St. Mary-le-Bow to prosper it.	
And this is the burden of time's swift feet,	
Within the ward of Cheap to wit,	
And of leading cases grown obsolete.	
And St. Mary-le-Bow to prosper it.	

The poetic rendering of Dourston v. Payne, with its appropriate refrain of—

> Free and fair is the King's highway,

is also admirable, as well as the parody of Tennyson, telling how the Plaintiff in Wigglesworth v. Dallison—

> Built himself an everlasting name,

and the grouping together of the various examples of the custom of the law concerning married women, where each of the married ladies who has been the heroine of a leading case is represented after the fashion of a Dream of Legal Women as coming forward in her turn to state the point decided in the case with which her name is indissolubly associated in the literature of the law.

* *Leading Cases done into English, and other Diversions.* By Sir Frederick Pollock, Bart.—London: Macmillan and Co., 1892.

DEAN BURGON.*

[Concluding Notice.]

Burgon did not begin his career as Dean of Chichester very auspiciously. His unfortunate habit of administering scoldings at once produced a painful state of tension between himself and the rest of the Cathedral Chapter. Before he was really Dean, and only Dean-designate, he began scolding the Canons, evidently supposing that his official relation to them was that of a Rector to his Curates. Of course he was soon made aware of his mistake, and after a time matters happily mended in this respect. Indeed, Burgon was ultimately on the best of terms with his Chapter. That we may not have to recur to this least pleasant trait in Burgon's character, it may be well to mention here that, just as at Oxford he had no party among the Fellows of Colleges, so in the Convocation of the Province of Canterbury he found himself without a following. After a few years he gave up attending the meetings of Convocation, giving as his reason that he had so often been thwarted in a somewhat unmannerly way. The truth was, however, that he was a failure in debate. He was not a good speaker, and nothing could induce him to stick to the question before the House. As one said of him, "he was constitutionally unfitted for discussion with equals." Dean Church's criticism of him deserves to be quoted:—

> You ask me about Burgon in Convocation. As far as I remember, it was not the place for him. He had a kind of lecturing and sometimes scolding way, which does not suit a popular assembly; and he was not in touch with it. I don't remember his ever making any great effort to carry some policy of his own; and though he made some speeches, he generally confined himself to short criticisms. He brought with him strongly his dislike to that "thing called Ritualism." I remember one occasion, on which he pointed with a distinctness which could not be mistaken, to our encouraging Romanising practices (I forget the exact words) in St. Paul's, and while he was speaking, fixing his eyes upon me from the other end of the room, glowering sourly and steadily, like a schoolmaster at a naughty boy, whose demerits were held up to the class without naming him. With all his many and excellent gifts of mind and character, Burgon somehow had more of τὸ ὑβριστικὸν in his composition than any so good a man whom I ever came across. It was a great pity.

One of the least creditable memories connected with Lord Beaconsfield's Administration (1874-1880) was the treatment of Burgon in the matter of the Universities Commission in 1876. In the Bill constituting the Commission the Dean's name stood third on the list of Oxford Commissioners. In the House of Lords, the Earl of Morley moved the omission of the name of "John Williams *(sic)* Bargon *(sic)*," the formal motion to that effect designating him by the surname of "Bagon." These variations recall an incident in the trial of "Bardell *v.* Pickwick:" when Serjeant Buzfuz called for Elizabeth Cluppins as a witness, the nearest usher of the Court demanded Elizabeth Juppins; while a second usher shouted for Elizabeth Jupkins; and a third ran into the street, screaming for Elizabeth Muffins till he was hoarse. Presumably the Radical peer's dislike of the Tory Dean was too violent to permit of accuracy about such a trifle as his name. Some of the speakers are reported in *Hansard* as talking of the "Hebdominal" Council: while they were about it, why not Abdnominal, as Dr. Goulburn suggests? The motion was defeated in the Lords, but the attack was renewed in the Commons, and the Conservative Government showed its chivalry and courage—notwithstanding the fact that one of its leading members was Chancellor of the University—by throwing Burgon overboard. Perhaps, however, it is better for his credit's sake that his name should not have been handed down to posterity in association with the evil work which the Commission accomplished. The following comment made by one of the present Heads of Colleges is very much to the point:—

> There was much to recommend Burgon for a seat on the Commission; but, seeing that Mr. Gladstone had already de-Christianised the University and the Colleges by the Universities Tests Act, there is no wonder that the extreme Secularist party in the House of Commons should view the selection of him as "reactionary" (that I believe to be their slang term); and Conservative Governments derive their name in the old way, *à non conservando.*

Dr. Goulburn's account of one of Burgon's unpublished sermons, preached at Oxford in 1879, bears so intimately upon a momentous theological point that we are tempted to quote from it. The subject was our Lord's knowledge of the Day of judgment and the interpretation of St. Mark xiii. 32. Burgon follows St. Basil, who had received the explanation by tradition from the Fathers before him. He finds the solution of the difficulty in the doctrine of the Eternal Generation of the Son, according to which the Father is the Source and Fount from which the Godhead of the Son is derived, with all its faculties and powers—omniscience among the rest. Burgon thus expounds the text referred to:—

> Our Saviour does not deny that the knowledge of that day and hour dwells in fullest measure with the Son; but He mysteriously intimates (in conformity with what is found to have been His practice on many other occasions) that the Son Himself does but know because of his oneness with the Father, the Fountain-head of all knowledge and of all being, who had reserved that secret from the holy angels themselves. He knows because the Father knows. He would not know, if not (εἰ μὴ) the Father knew.
>
> That is to say the knowledge is not entrusted even to the highest creature. St. Basil's and Burgon's solution of the difficulty may (says Dr. Goulburn) be thrown into the form of a paraphrase:—
>
> But of that day and that hour knoweth no man, no,

* *John William Burgon, late Dean of Chichester.* A Biography. By E. M. Goulburn, D.D., D.C.L. In Two Vols., with Portraits. — London: John Murray, 1892.

not the angels which are in heaven; nor indeed doth the Son know, except by communication to Him of the Father's Omniscience, as of all the other attributes of the Godhead.

We need not dwell on the strong line which Burgon took on the final de-Christianisation of Oxford as the result of the last University Commission. The part he took in the controversy about the Church's Rites and Ceremonies, though not at all such as we can approve, was at any rate consistent and thorough. He rejected, and rightly rejected, the plea for "toleration" put forward by moderate High Churchmen on behalf of advanced High Churchmen. The policy of "Live and let live," as regards all "schools of thought" in the Church, Burgon utterly repudiated:—

Do you mean that a Clergyman ought to be at liberty to violate the law, provided only that *his Congregation will go along with him in his lawlessness?* A more immoral doctrine, or one more destructive of ecclesiastical order, it has seldom been my lot to hear gravely propounded. . . . *Sectarianism*, pure and simple, must be the inevitable product. The principle you plead for is the merest *Congregationalism*.

To this contention we fail to perceive that any answer is possible. The "toleration" argument in defence of so-called Ritualism was untenable. The true strength of the High Churchmen of the school of Mackonochie was to show that they were simply obeying the Church's explicit directions. Here they were on impregnable ground, as Burgon himself showed by his being driven to resort to the pitiful expedient of trying to explain away the plain language of the Ornaments Rubric as requiring "interpretation" from a number of earlier documents which it repealed and superseded! There never was a more painfully wild or laughable notion than the idea that an express, explicit, positively-worded command, clothed with the fullest authority of "this "Church and Realm," is to be "explained" to mean the exact contradictory of what it says, and to be over-ridden partly by enactments which it displaced, and partly by regulations (such as the pretended "Advertise-"ments of Elizabeth") which never had any existence at all outside the brains of some ingenious advocates and not very well-informed judges!

It is time to turn once more to what must ever be regarded as the principal work of Burgon's life—his labours as a Textual Critic of the New Testament. As his biographer says, Burgon, shrewdly surmising the erroneous principles which would underlie the treatment of the Received Text by the Revisers, had long been engaged in collecting materials for the vindication of that Text. Accordingly—the Revised Version having appeared in May, 1881—the *Quarterly Review* of the following October contained his first article on "The Revision Revised." That article, and the two others from his pen which followed it, and at which he often worked fifteen hours a day, sealed the fate of the Revised Version so far as the Church at large was concerned.

In the summer of 1882 Burgon published a further instalment of his letters to Prebendary Scrivener on Cursive MSS. of the Gospels. In one occurs an account of the visit paid by him twenty years before to the Library of the Convent of St. Katharine on Mount Sinai:—

It was idle appealing to the monks for guidance. They knew absolutely nothing at all about the matter. At last I spied a row labelled Εὐαγγέλιον, and mounted the ladder. It was amusing as well as annoying to see how astonished and suspicious the monks looked when they perceived that I had at last subsided upon the object of my search. Most of the volumes proved to be Evangelisteria [*Liturgical* Gospels], but many were copies of the Gospels proper. So I pulled these down, carried them to a table before the window, and tried to puzzle them out. While I was thus engaged, the monks kept tapping me on the shoulder:—"Who are you?"—"What are you?"—"Where do you come from?"—and so on. I assured them, on my honour, that I was nothing and nobody; and that they would not know the place I came from, even if I were to tell them. A fresh tap on the shoulder:—"But say where you come from." "Oxford" (without looking up from my book). It was like throwing a hard nut into a cage of monkeys. "Horka?" "Auk?" "Hoc?" Suddenly one exclaimed, "Ah? then do you perhaps know a little gentleman on crutches?" and he proceeded to imitate the lameness of the dear fellow he referred to. "What? Philip Pusey? Yes: one of my dearest friends." The whole party were at no pains to disguise their astonishment. That admirable and enterprising scholar had visited their library, and testified the same interest and curiosity which they witnessed in your present correspondent.

The number of hitherto unknown MSS. of the Greek Testament deposited in European libraries, which Burgon's inquiries brought to light is 374.

In the *Quarterly Review* for October 1883 Burgon commenced his series of *Lives of Twelve Good Men*; and at the end of the year appeared in one volume a reprint of his three articles on *The Revision Revised*. We are unable to join in the regrets expressed by some—including even Dean Burgon's biographer—that the "language" of this work was not "milder." There is not a word in it of personal disrespect towards the Revisers. But, as regards the results of their work, the occasion demanded strong and forcible censure and scathing ridicule; and we do not think that Dean Burgon has in any single instance expressed himself otherwise than with perfect propriety. There are times when what used to be called "mealy-mouthedness" is decidedly out of place.

It is deeply to be deplored that Burgon did not live to complete his great treatise—"the "*magnum opus* of his life," as [his biographer rightly terms it—on the Principles of Textual Criticism. But it is no small consolation to know that the ample materials for it which he had been collecting for years—it is calculated that he left 2,400 papers in his huge portfolios—have, since his death, been in the competent hands of the Rev. Edward Miller, and are being prepared for publication by that accomplished textual critic.

Burgon thus describes the purport of his book:—

My object is to vindicate the Traditional Text of the N. T. against all its past and present assailants, and to establish it on such a basis of security, *that it may be incapable of being effectually disturbed any more*. I propose to myself to lay down logical principles, and to *demonstrate* that men have been going wrong for the last fifty years; to explain how this has come to pass in every instance; and to get them to admit their error. At least I will convince every fair person that the truth is what I say it is—viz., that in nine cases out of ten the *commonly received text is the true one*.

An important letter, to which we have already referred, from the late Prebendary Scrivener, written in November, 1889, to Dean Burgon's biographer, is worth quoting, as the deliberate judgment of the most eminent of all textual critics of the New Testament:—

I am much pleased that you have undertaken my valued friend's life. I do not know how to express in a few lines my literary obligations to Burgon. He often said I was first in the field; but by reason of the difficulties of life I was soon left far behind. If you have before you the 3rd edition of my *Plain Introduction*, the Index will show how much I owe to him, and with what gratitude I have acknowledged his help. In principle I fully agree with him in believing that all existing materials of every kind ought to be known, before the text can be regarded as permanently fixed. But, as a result of my own studies, I do not expect so much help from the later copies of MSS. as from a thorough examination of the ante-Nicene Fathers (begun, not completed, by him). I reject Dr. Hort's baseless theories as earnestly as he does, and am glad to see they are not gaining ground. On the other hand, I think Burgon's wholesale disparagement of Codex Vaticanus, as "the most corrupt of all copies," quite unreasonable. . . .

Burgon continued, to the end of his life, to do battle on behalf of the Holy Scriptures against Rationalist attacks. To refute the attempts to show that the Israelites derived their knowledge of the Sabbath from the Egyptians or from the Babylonians, Burgon not only obtained from experts evidence that the Egyptians had no knowledge, at the time of the Exodus, of seven-day weeks at all, and that the Babylonian week was essentially different from the Hebrew in several respects; but further proceeded to prove that the seven-day week and the Sabbath were familiar to the Antediluvian Patriarchs. This he did by reference to the narrative of the Deluge, constructing a Kalendar of the Flood, and showing that it indicates no less than nine Sabbaths:—

It was on the same day of the week [the Sabbath] that (i.) Noah and his family entered the Ark; (ii.) The flood of waters began; (iii.) The Ark rested on Ararat; (iv.) The waters ceased to prevail upon the earth; (v.) A raven and a dove were sent forth by Noah; (vi.) The dove was sent forth, and returned in the evening; (vii.) The dove, again sent forth, returned no more; (viii.) The ground was dry, and the covering of the ark was removed; (ix.) Noah and his family came forth from the Ark.

Burgon's literary labours were over when *The Lives of Twelve Good Men* appeared. The preparation of the book resulted in a state of overstrain and nervous exhaustion from which he never really recovered. Three weeks before his death a friend remonstrated with him for venturing, in his then state of feebleness, to attend the Cathedral for the second time that day. His answer was characteristic:—"To what "better place can I go than to the house of God?" On his last Sunday he was at the Cathedral, dismissing the choir after the service with "God "bless you all! I am very ill"; and then, leaning on the arm of his verger, he left the church, never to re-enter it alive. About two days before the end, in accordance with his strongly-expressed wish, the great portfolios, containing his notes for his great work, were brought upstairs and placed where he could see them. His end was very edifying. About five minutes before his death he said, "Give me a "pencil." It was given. "*And now St. Mark.*" Before the place could be found in the New Testament, the breathing suddenly changed, and immediately afterwards ceased. He was buried at Holywell, where his father, mother, brother, and two sisters already lay.

DR. DAVIDSON ON EZEKIEL.*

If free indulgence in conjecture, a feverish readiness to frame hypotheses based on purely *à priori* assumptions, and a supreme confidence in one's own capacity to sit in judgment on Inspired Prophets, are qualifications entitling a man to be considered a great Biblical commentator, Dr. Davidson's claims to distinction in this line are incontestable. His treatment of the Book of Ezekiel in the volume before us is characteristic of the modern school to which he belongs, and which regards a Book of Holy Scripture exactly like any other book. There is nothing to indicate that Dr. Davidson believes that Ezekiel was sent to deliver a Divine message. In the commentator's eyes Ezekiel's Book is just a human composition—the work of a writer possessing, no doubt, considerable spiritual insight, but no special Divine illumination. Nor is Ezekiel always to be relied upon. Dr. Davidson feels himself quite competent to correct Ezekiel's own account, both of his teaching and of any contemporary events in which he professes to have taken part.

The student of Ezekiel will not fail to observe that the Prophet's convictions respecting the impending fate of his country seem already fixed in the earliest part of his Book, and never to have altered afterwards. Dr. Davidson opportunely warns us, however, not to lay too much stress on this, because "the earlier parts of the "Book may be coloured with reflections of a later "time." Needless to say, "may be coloured" is a pure conjecture, with no evidence to support it, and casting a gratuitous slur on the Prophet's veracity. It is said, by way of justification, that Ezekiel's uncompromising attitude at the outset is "hardly to be expected from a mere youth." We reply that *that* depends upon whether or not the "mere youth" was filled with the Holy Ghost. Dr. Davidson has nothing to say on this point. His account of the growth of Ezekiel's ideas is purely naturalistic. Thus, we are told that Ezekiel learned a good deal from Jeremiah, and perhaps from other like-minded prophets of the time. Not that Ezekiel was devoid of originality, however. He is credited with having "struck out "some new conceptions," though he had so much in common with others of his day.

As to Ezekiel's own distinct and deliberate statements about himself, they must be taken, Dr. Davidson thinks, *cum grano*:—

It may not be allowable to assume that his [Ezekiel's] operations among the exiles were literally altogether such as he describes them; but, apart from his own representations, several things afford evidence indirectly that he did exercise a ministry of some kind and some duration.

How grateful we ought to be that we live at a period when Ezekiel's exaggerations can be detected and set right in this fashion! How marvellous is the gift which enables a Scotch gentleman, living more than 2,000 years after Ezekiel, to overhaul the prophet's account of himself and his doings—especially when we bear in mind that the gift in question consists of nothing but an unlimited power of guesswork. We fear we are old-fashioned enough, however, to give credit to the word of God's own Prophet, who "spake as he was moved by the Holy "Ghost," rather than to the idle and empty speculations of a nineteenth-century commentator, who shows no sign of being moved by any other spirit than that of reckless conjecture and unbounded self-reliance.

Again we read:—

It cannot be assumed that the Prophet's exercise of his office was just literally such as it is represented.

Of course not: we must not "assume" that God's Prophet is telling us the truth; what we *are* to assume, everywhere and always, is the superior information of the modest commentator, who knows more about Ezekiel than Ezekiel knew about himself.

* *The Cambridge Bible for Schools and Colleges.* General Editor:—J. J. S. Perowne, D.D., Bishop of Worcester.—*The Book of the Prophet Ezekiel*, with Notes and Introduction by A. B. Davidson, D.D.—Cambridge: At the University Press, 1892.

Ezekiel's claim to possess the power of foretelling future events is thus airily discounted:—

Though the book may contain a good deal that was never publicly spoken, and though, being edited after the events foretold had occurred, the predictions in it may even have received in some parts a certain colour from the fulfilment, it may be assumed that the main contents of the oral addresses are faithfully reproduced in it.

What warrant, let us ask, is there for the preposterous suggestion that Ezekiel's predictions were subsequently furbished up and "coloured" to make them agree with the fulfilment? And what can be more unscrupulous than this wholesale flinging about of insinuations against an inspired writer's integrity, merely to lend support to a Rationalistic prejudice against the supernatural?

Dr. Donaldson is of opinion that "it cannot "be seriously supposed" that Ezekiel really did what he describes himself (v.1) as doing by Divine command in shaving off his hair and performing symbolical acts with the different portions of it. The answer is that no serious reason whatever can be alleged for doubting the Prophet's word, except the wish to undermine his authority altogether, and that of Holy Scripture generally.

So with what Dr. Davidson chooses to call "Ezekiel's general doctrine of God," Christians know very well that what Ezekiel and the other prophets reveal about God is what they were commanded by Him to reveal. Dr. Davidson and writers of his school try to account for the doctrine of each prophet by the peculiar bent of his mind. What Christians regard as Ezekiel's revelation of God, Dr. Davidson would describe as Ezekiel's "conception" of Him, or "general "impression" about Him. Thus we are told:—

The conception that Jehovah acts only for his own name's sake, to sanctify his great name, is capable of being set in a repellent light. It seems to make the divine being egoistic, and his own sense of himself the source of all his operations. . . . Perhaps two things, if considered, would help to explain the prophet's idea. One is his lofty conception of Jehovah, God alone and over all, and his profound reverence before him. . . . And the second thing is this: the conception arose out of the conflicts of the time. There were antagonisms within Israel, and more powerful antagonisms without, between Israel and the nations. These conflicts on the stage of history were but the visible forms taken by a conflict of principles, of religions, of Jehovah God with the idolatries of which the nations of the earth were the embodiments. The prophet could not help drawing up this antagonism into his conception of God; and not unnaturally he reflected his own feeling upon the mind of God, and conceived him thinking of himself as he thought of him.

It is amazing that any writer professing to be a divine should be guilty of the abysmal folly of repeating the stale and shallow objection as to the Divine Egoism. Who does not see that the egoism which is sinful in a creature is essential to the very idea of a Perfect Creator? The egoism of the creature is a usurpation of the Creator's prerogative. The egoism of a Being Who is perfectly holy, perfectly just, perfectly wise, perfectly powerful, perfectly loving, means the triumph of holiness, of justice, of wisdom, of mercy, and of love—in other words, the benefit and benediction of His creatures. It is absolutely and literally true that creation exists solely for the glory of God's Most Holy Name, and that its happiness consists in its fulfilment of this single object of its being.

But if the objection referred to be puerile, the pleas by which it is met are no less objectionable in another way. To maintain that Ezekiel attributes to the Almighty qualities which are merely the products of his own imaginative brain is of course to deny point-blank the Prophet's claim to be God's mouthpiece and one of the channels through which He has revealed Himself to men. And this we take to be the general aim of Dr. Davidson's volume.

Therefore we hope that Christian parents and others who have charge of our youth will realise what kind of book this is, and ask themselves whether they think its teaching suitable for "Schools and Colleges." It is impossible to insist too strongly on the necessity for exercising the utmost caution in these matters. The Head Master of one of the largest and best-known schools in England has for some time past been engaged in propagating the crude absurdities of the latest school of Old Testament criticism—the vast majority of the parents or guardians of his boys probably remaining in blissful ignorance of the fact.

Nor let it be supposed for a moment that all is safe because a book like the one before us bears on its title-page and on its cover the name of a Bishop of the Church. The Bishop of Worcester is the "general editor" of the series, and the use made of his name is calculated to entrap the unwary. It is true that in his Preface he expressly repudiates responsibility "for any opinion on points of doc-"trine" which the several commentators in the series may have expressed. But Dr. Perowne cannot be unaware that when his name is conspicuously flourished before the public as that of the General Editor, it will inevitably be inferred that the book so bearing his name enjoys his *imprimatur*. We submit that no man has a right to let his name be put upon a book at all unless he approves of its contents. Bishop Perowne will not unnaturally be held to share Dr. Davidson's views about Ezekiel and his writings. If the Bishop objects to this result, he has only himself to thank; and we do not envy him the reflection that many will be held to accept, presumably on his authority, a kind of teaching which their own impartial judgment would have shown them to be false and misleading.

THE ROYAL ACADEMY.

[Third Notice.]

In Gallery IV., "The circling hours," by Mr. P. R. Morris, is a fanciful composition of cupids with bright wings. "The burial of the Mac-"donalds of Glencoe," is a larger effort by Mr. Colin Hunter than we have seen for some years. As a landscape it is striking in composition. "Forging the Anchor" exhibits all Mr. Stanhope Forbes's fine qualities, fully justifying his election as Associate. The largeness and simplicity of style, the expression of character in the figures, the careful study evident in even the most unimportant parts, and the successful rendering of the firelight coming from different directions, and of the dim daylight glimmering from the window—all combine to make a noble picture of a subject which will always keep its interest.

Near this is one of Mr. David Murray's most original landscapes, "The Farm Ford." It has a great charm in the far and middle-distance, of which one feels the tones to be absolutely right; but we find the sky a little hard and heavy, and not so expressive of atmosphere as usual. "In "the Forest of Arden," by the Hon. John Collier, is a very realistic woodland scene with some vigorous painting in the figures. In "West-"minster," by Mr. Vicat Cole, we have a large conventional rendering of a scene which has been often much better and more simply expressed by Mr. Herbert Marshall, with all the poetry that in truth belongs to it. On either side of this work hang two fine portraits—the one by Mr. Ouless of "Herbert C. Gibbs, Esq.," the other a presentation portrait of "Alexander "Fraser, Esq.," by Mr. Herkomer. Next comes a subject picture, by Mr. Frank Brangwyn, which seems to have been carefully studied. It represents the deck of a convict ship, but unfortunately the artist has adopted the modern French trick (invented evidently for the convenience of colour-blind artists) of representing everything as seen through black crape. This is peculiarly absurd in an outdoor scene.

Two compositions by Mr. E. Crofts are in this room: "The Gunpowder Plot; the conspirators' "last stand at Holbeach House," and "Charles I. "at Edge-hill." Both, though well-designed, seem wanting in force of treatment. In "That sound "on the Wind" Miss E. Clacy shows a girl holding a pair of bellows and sitting near a fire. She pauses in her work to listen to the moaning of the wind in the chimney. The face and figure are interesting. Mrs. Stanhope Forbes is one who, with so many other artists this year, has attempted to produce the effect of cross-lights of different qualities; but her effort is not successful, though of course clever in its way. She depicts "A minuet" being danced *en famille* in the twilight which enters the window; the room being also lighted by several lamps. The lady seated at the piano is the only satisfactory figure. On all the rest the different lights fall in the most unaccountable manner; specially on the pink dress of the little girl in the foreground, which seems to shine with a phosphorescent light, the face and hands being in shadow. The same affectation is, curiously enough, repeated in Mr. J. A. Lorimer's nursery scene called "Ecstasy" in the treatment of the pink frock of a doll. Mr. Arthur Hacker's "Syrinx" is graceful and refined, though not very new in motive.

In the Fifth Gallery Mr. W. Dendy Sadler's "Sweethearts" is a pretty garden scene, with an elderly flirtation being carried on between a dignified old gentleman and a comely old lady, who sit opposite each other. In her "Spring afternoon; Johnson ward, Lincoln "County Hospital," Miss Dering Curtois has chosen a disagreeable subject, and it cannot in candour be said that the picture is redeemed by any artistic merit. Neither "spring" nor "after-"noon" is perceptible. "The Broken idol," by Mr. Val Prinsep, claims attention on account of its size and subject. But the artist shows himself unable to rise to the heights of imagination necessary for grasping his own idea, and the result is nothing but a carefully-arranged *tableau*. Mr. J. B. Burgess has here a small picture of some of the "Professors of the University of "Salamanca" in costumes as old-world in shape as any of those of our own Universities, and of brilliant colour. A group of children playing on the sea-sands, by Mr. F. Morgan, is good in its way, but is not interesting enough to cover so large a canvas. Mr. E. Blair Leighton's "Lady "Godiva" is hardly equal to his best work, being a little stagey; but perhaps that necessarily follows from the choice of subject. "Music in the gloamin'," by Mr. J. Archer, and a scene from *Twelfth Night*, by Mr. T. F. Dicksee, are quite unobjectionable. In this room there is a harmonious and pleasant portrait of Mrs. H. Bottomley, by Mr. Rowland Holycake, hung very high; also a portrait of a lady, by Mr. Herkomer, and another by Mr. Luke Fildes, in which the heads of the sitters may be satisfactory, but their dresses are, to use a slang expression, unpleasantly "loud" for a picture. Besides these we find little worth looking at in this room, whilst some of the pictures on the line are astonishingly bad: we may select as an example "November," a large landscape, by Mr. H. G. Hewitt, and another, called "The woodman's path," by Mr. J. C. Adams.

But if these and other specimens to be found here surprise us, this feeling is intensified on our entering the Sixth Gallery, and beholding just opposite, arranged as pendants to each other, two landscapes of the most extraordinary character. One proves to be a "Sunset: Roman Campagna," by Mr. Adrian Stokes, which will not enhance his reputation; the other has attached to it a name so distinguished that we prefer not to specify it. Several of the pictures in this room are calculated to be a source of amusement, or of pain, or of sheer weariness. Take, for instance, the really absurd production, on the line, by Mr. W. F. Calderon, called "Orphans," in which a large dog of some odd cross-breed is seen most unnaturally nursing in its forepaws some tiny puppies of another race; or the lackadaisical and hardly-drawn young lady in cherry-colour, called "The "day dream," by Miss Bunce, also hung on the line.

It would, however, be an ungrateful task to go through all these. We gladly turn to the few which stand out from the rest as being really good work. Mr. C. E. Johnson's charming landscape called "Evening shadows" is quite refreshing with its very real sunlight. His other work, "Flowing to the Lowlands," we do not like quite so well. On the same wall hangs the very artistic portrait of Mrs. Val Prinsep, by Mr. S. Melton Fisher; and the delightful little seapiece, by Mr. Allan J. Hook, called "A cargo of "slates," in which the sea is as true and fresh as possible. Further on are the rather matter-of-fact but well-painted portrait of Mr. C. Voysey, by Mr. J. W. Forster; "The market-place, "Bruges," by Miss Flora M. Reid—the faces, perhaps, a little too mannered, and the whole too black, but well grouped; and the clever picture by Mr. John R. Reid, from which former affectations are quite absent, called "The mate "of the *Mermaid's* wedding." This is cruelly and quite undeservedly "skied" under the cornice. It might well have taken the place of some of the bad or uninteresting work hung on the line in this room. The portrait of Miss Anna Bilinska, by herself, should be noted. It is distinguished by knowledge and freedom in drawing. We might remark in passing that no English artist of her sex would have the courage to represent herself as quite so unwashed as this lady. A three-quarter length of a little girl called "Daisy," by Mrs. M. F. Field, has the charm both of simplicity and of character. "In sweet September," by Mr. Yeend King, is hung too high to be seen as a whole; but it really seems not quite up to the level of his best work. The sky is too dull to account for the light apparent in places.

In Gallery VII., the only pictures worth noting are the following:—"Under petticoat-"government," by Mr. Blandford Fletcher—an old man sitting disconsolate outside his cottage, to escape the deluge of water with which the women-folk of the household are flooding the place during the operation of "cleaning." This would be much more forcible if the artist had but dared to use light as well as shade: all is a nearly uniform grey. A large sketch of lions drinking, by Mr. J. M. Swan, is clever, but should not have been exhibited—still less hung on the line. It is no picture, only a first rough idea for one. "Lynn Ferry," by Mr. R. Macbeth, is a large and well-designed canvas, which would have been better for more refined workmanship. The figures are graceful, and we are glad to know there are still such picturesque fishwives to be seen in

England. "Mariana," by Mrs. E. Normand, fully accounts for, if it does not justify, that heroine's desertion by her husband. "The brimming river" is a lovely landscape by Mr. C. W. Wyllie. An unusual effect is produced by the mass of wild flowers, mixed with autumnal grasses, &c., growing along the water side. The whole would be improved by a little more depth in the foreground shadows. Another refined and fascinating landscape is by Mr. J. W. North—"Druidscombe, Somerset"—a woodland scene in a mist, which is most skilfully employed. There is also a well-attempted though not quite successful coast-scene by Mr. Frank J. Mackenzie. This has several good points, wanting only a little more experience. Other landscapes in this room are coarsely painted and do not deserve their respective places. Among such are "Autumn afternoon," by Mr. Alfred East, an artist whose works vary strangely in merit; and Mr. C. Wilkinson's "An October evening," in which the best part is the sky and moon, the rest being quite unequal to it. "The Isles of Skomer and Skokham," by Mr. J. Brett, is not one of his finest works, whatever critics may say. The sea is mannered in execution and too hard and glassy for such rough waves. Mr. C. E. Perugini's "La Superba" represents a beautiful and dignified woman in early Venetian costume. Mr. Normand's "Mordecai refusing to do reverence to Haman" is, as usual, aimed too high for the capacity of the artist. "The outside edge" is rather a weak example of Mr. Boughton's powers.

The Eighth Gallery contains what is really Mr. MacWhirter's best work, though small—"The mainland from Arran"; and another, by the same artist, "O'er the sunlit sea." Among other noticeable pictures here are a pleasantly composed landscape, "Dawn: Kilbrannan Sound," by Mr. K. Mackenzie; two pictures by Mr. H. W. B. Davis, one of them a delightful evening scene in an apple orchard which lies in shadow, whilst the distance is illuminated by sunset light; a coast scene, "The sea mist drifts in-shore," by Mr. John Brett, and another by Mr. H. Moore, in Kantyre—neither equal to their maker's best work; a very pretty and truthful sea-piece by Miss Amelia Walters, "A gleam from the west;" and a brilliant contribution, "The Spanish Armada," by Mr. W. L. Wyllie, full of knowledge, skill, and application. Mr. J. Pettie's portrait head of "Auguste Manns, Esq.," is a striking likeness; whilst the portrait of "W. Bolitho, Esq.," by Mr. Stanhope Forbes, is perhaps the very finest in the exhibition: it is unpretentious, yet true and sympathetic, and powerful too. In this room is Mr. Albert Moore's only contribution "Lightning and light." It has beautiful lines and an attractive scheme of colour.

Gallery IX., commonly called the "gem" room, has no right to the title this year. The small pictures hung there are, for the most part, anything but gems: many are mere sketches, or but roughly executed. There are, however, a few exceptions. Among these are some very real Apples," by Mr. O. Scholderer, also "Pears," by the same; "Larkspurs," by Mr. Fantin-Latour, and "Hush-a-bye," by Mrs. Alma-Tadema—a mother of old Dutch times bending over the cradle of her baby, who is taking its noonday siesta in a half-darkened room. Mention must also be made of a very small but exquisitely painted picture by Mr. E. Blair Leighton, called "The question," and of a prettily-coloured picture, with evening light and boys bathing, by Mr. W. Osborne. "The Happy days of childhood," two charming little girls, is by Mr. R. Gemmell Hutchison; a very simple and natural half-length of a young girl, called "Innocence," by Mr. P. Short; and a cleverly-managed interior of a studio with its occupant, called "My neighbour," by Mr. R. Hedley. Here also are a very pretty view of Girgenti, Sicily, by Mr. MacWhirter; and an amusing group, by Mr. Rowland Holyoake, called "George and the Dragon." The scene is laid on a common; "George" being a young man seated on a bench and trying to catch sight of a young lady at the other end of it, and the "dragon" being an elderly lady in charge of her who tries to intercept his view.

In Gallery X., the inferior quality of the pictures again reaches a painful climax. We have no words to express our disappointment at the purchase by the Chantrey fund of a work like Mr. Arthur Hacker's "Annunciation." The picture is clever enough in point of mere execution; but nothing can atone for the vulgar commonplace, the theatrical self-consciousness of the whole conception. To pretend to illustrate so sublime a subject by depicting this common-souled girl, incapable, one would think, of a noble or elevated thought, is to show execrable taste, and to inflict an intolerable outrage on the religious sentiment of all who sincerely believe the Gospel story. Nor is this by any means the first occasion on which a picture that seriously offends the feelings of a large proportion of educated persons has been purchased by the Chantrey fund.

On this wall there is to be found hardly anything calculated to give pleasure. Mr. Arthur Hughes's triptych, "Viola d'Amore" is, however, a pretty little poem, tenderly painted, and there is a very pleasant portrait of Miss Edith Milner, by Mr. Dacres Adams. "In the childhood of Dante," by Miss Jessie Macgregor, is distinguished by puerility both of conception and of drawing, nor should we have mentioned it except for the unduly prominent position accorded to it. "Nooning," by Mr. T. Graham, is a large canvas, thinly and carelessly covered.

Those who, like ourselves, feel considerably ruffled after passing this wall had better skip the corner, and take a seat opposite Mr. D. Murray's "The white heat," where, unless they be greatly wanting in imagination, they will soon feel themselves in a peaceful open-air scene, and be soothed by its quiet restfulness. For this is, in truth, a great picture, and though, perhaps, none but a practised expert can appreciate the difficulties here mastered with such apparent ease, the ordinary spectator will see more and more in it the longer he examines it. In point of fact this work suffices to prove the artist to be our greatest landscape painter since Turner. The public may not know it now, but they will some day.

We advise the visitor at this point to quit the Room without looking at anything else; for Mr. Waterhouse's "Danaë," placed in unfortunate juxtaposition with the last-mentioned picture, is made to look as if executed in coarse wool-work; and even Mr. Macbeth's "Hunt in a sea-fog" will bear no close inspection of its workmanship. The opposite wall of the room is rendered repulsive by the line-pictures—two large compositions of death and sorrow (one being ridiculous in composition), and between them a landscape both ugly and untrue. It really does not matter, and therefore we need not mention, who did them all. Some works hanging above them are better: an interior of Westminster Abbey and some of the worshippers there, by Miss Nelly Erichsen, has much merit; and "A passing storm—Corfe," by Mr. F. C. Cotman might well have been seen a little nearer. We must just mention two works we have missed: Mr. W. Dendy Sadler's amusing "Scandal and tea"—the tea being quite a secondary object with the well-assorted party of ladies; and "Twilight," by Mr. H. L. Norris, a picture which tells its own tale in a simple manner, with much art in the depicting of lamplight. We should like to observe, before leaving this gallery, that Mr. Walter Langley's "Sunlight and shadow" is not at all a successful experiment. This criticism is offered in no unappreciative spirit, for we have great admiration for this artist's work in water-colour, and for his fine handling of figures in groups. The present example is devoid of composition; it is a mass of spots, and the green colour, specially of the grass, is unpleasant.

In the Eleventh Gallery we meet with a fair proportion of good pictures. Two by Mr. Norman Garstin are sure to be noticed. They are curiously different in style, although both attempt the prevailing fashion of representing twilight in combination with lamplight. In the one called "Her signal" an old Quaker lady is sleeping peacefully in her chair in full light of the lamp, whilst a young girl is signalling with a candle to her lover from the window at the back. The whole is well-managed, and has a unity quite wanting in "The cotillion," which is odd and broken in composition though very well worked out in detail. In "Mrs. Frank St. Clair Grimwood" Mr. J. H. Walker had a sitter who could not fail to interest the public, and the picture seems worthy of its subject—unpretending, direct in expression, and harmonious in execution. These qualities are seldom met with in portraits of ladies. "After the gale," by Mr. La Thangue, is a large canvas, and is excellent in the drawing of the figures; but the subject is painful, and would have been better on a smaller scale. Mr. Arthur Cope's portrait of "John Pettie, Esq., R.A." is striking as a picture, but does not do justice to the face. On the hands, too, a little more pains might have been taken with advantage. Another remarkable portrait, which has many good points and a genuine open-air effect, is that by Mr. E. J. Gregory of "S. R. Platt, Esq.," who is represented on his yacht. We do not quite like the half-face of the man at the wheel coming out from behind the frame.

Mr. S. Melton Fisher's "Summer night" is extremely able in its representation of figures seen between moonlight and lamplight, and the figures themselves have great freedom of action. For our own part, we never could understand the point of view of persons who, being in Venice, seem to see nothing but the interior of restaurants and their frequenters. This is only a fashion, however, borrowed from the French, and redeemed in the present instance by the real knowledge and hard work which the artist has expended on his work. For excellence of painting *per se* no picture in the Exhibition surpasses Mr. Fred Hall's "The result of high living"—the interior of a "Vet's" surgery, with a little over-fed lap-dog waiting for his dose. Two or three good landscapes must be noticed:—"The ferry," by Mr. J. M. Brown, which shows great feeling for beauty as well as artistic reticence; "The peep of day," by Mr. D. Farquharson, showing the borders of a lake at dawn, over which still hangs a cold mist, the whole possessing great charm in the soft light; Mr. F. Walton's "Allhallow-tide," which, though rather hard, evinces much careful study; and Mr. J. Farquharson's "Leaving the hills."

In concluding this notice of the oil-pictures exhibited at the Royal Academy we cannot refrain from observing how large a proportion of them fail to reach even a moderate standard of excellence, and how many works of inferior merit are hung on the line. The spectator may well infer that the pictures rejected at the Academy must attain some unknown depth of demerit. On the other hand, however, we happen to know of a fair number of works which, although summarily rejected, were greatly superior to many that have found a place on the walls of the Exhibition. The special falling off in the general quality of the work this year, may, no doubt, be attributed in part to the effects of the influenza epidemic. But special conditions should have been met by special arrangements; and it would have been better, under the circumstances, to hang only a double, or even a single, line of pictures than, by accepting a larger number, to lower the art standard of the country. For the rest, we cannot but wish that a more stringent limitation were imposed on the number of pictures which outsiders are permitted to send in—that these should not exceed, say, three; that much more time were taken for the work of selecting, and much more for that of hanging. We continue to hope that some day these practical improvements will be made.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on May 7, 14, 21, and 28.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 1.

(MAY, 1892.)

1. W	ARRAN	T
2. I	CEN	I
3. N	OMA	D
4. D	OG	E

Solutions have been received from Garbir, Ancient Briton, Robin, M.A.E.B., Elle, Noryb, Beam, Molly, Chameleon, E.A.F., White Hat, and Iden.

MARCH TIES.—Correct solutions have been received from Sociable and Chelmsford, who remain competing. Remlaw falls out of the competition.

APRIL TIES.—Correct solutions have been received from Dunston, The Griffin, E.V.P., and Boozlewax, who remain competing.

MOLLY AND OTHERS.—Coligny cannot be allowed. There is no authority for spelling the name with a final *i*.

*** Answers to Acrostics cannot be forwarded in halfpenny wrappers or by circular post. The Post-office has decided that they are of the nature of a letter.

DOUBLE ACROSTIC, No. 3.

(MAY, 1892.)

PROEM.

For a dignitary of the Church
And the place he fills,' tis for you to search.

1.

An emblem of mourning widely known.

2.

A Roman Emperor's name recalls.

3.

Afflicts the wanderer far-off and alone.

4.

May be seen in stately halls.

5.

Less cannot be you will readily own.

JOHN BULL.

LONDON, MAY 21.

Lord Salisbury's speech at Hastings on Wednesday is, as usual, one that calls for the thoughtful consideration of all students and observers of contemporary politics. On the question of Capital and Labour he had, of course, nothing more to say. He said:—"It is, indeed, painful to think that the men who should be working with the capitalists, who should enable them to work in order not only to promote their own well-being and the industry of the class that depend upon them, but the prosperity of this mighty Empire, are at this moment so divided that industry paralysed and misery stalks abroad. No man can look upon this spectacle without deep regret; but at the very moment when difficulties and dangers are upon you, at that very moment you have to guard yourselves against the counsels of the empiric who would offer to you solutions that are no solutions, and remedies that would aggravate the disease. I deeply wish that some means of appeasing this war could be found. I earnestly desire that such a state of labour could be established as would give to the labourer sufficient for his maintenance and comfort, and sufficient time for the cultivation of his moral and intellectual being. But I know that these things are not done by the ukases of a Government or a Parliament. They are done by the growth in knowledge and wisdom of the community itself, by that action of public opinion which is more powerful than any Act of Parliament, and the place of which no Acts of Parliament can presume to take. Many years ago the capitalists of this country thought they could solve the difficulties between labour and capital by Acts of Parliament, and they tried forbidding the formation of trade unions, of strikes, or any method by which the discontent of labour could be shown. They failed miserably. They only hindered and arrested the industry of the country. They did not gain the end they had in view, and the Acts of Parliament on which they relied were swept away. But now labour, which in these days of ours has become powerful, is exposed in the same error, and is falling by the same evil counsel. It hopes that the evils which it dreads can be remedied by Act of Parliament. Labourers should learn from the past that these things cannot be remedied by Act of Parliament. Parliament may help them, may facilitate their efforts, may sweep away any obstacle which a mistaken law offers; but the mainspring of impulse towards a better state of things must come from a higher conception of duty both on the part of the employers and employed."

Lord Salisbury passed on to deal with the question of Fair Trade. There is not much doubt as to the opinion of large masses of his supporters on this subject. They are thoroughly Protectionist by conviction and sentiment. Nothing is gained by a foolish writer in the *Standard* affecting to be shocked at any open recognition of this notorious fact. It must, of course, be admitted that Lord Salisbury's declarations will be far from unanimously approved by his followers. He said, "After all, this little island lives as a trading island. We could not produce in food stuffs enough to sustain the population that lives in this island, and it is only by the great industries which exist here, and which find markets in foreign countries, that we are able to maintain the vast population by which this island is inhabited. But a great danger is growing up. Forty or fifty years ago everybody believed that free trade had conquered the world, and they prophesied that every nation would follow the example of England and give itself up to absolute free trade. The results are not exactly what they prophesied, but, the more adverse the results were, the more the devoted prophets of free trade declared that all would come right at last; the worse the tariffs of foreign countries became, the more confident were the prophecies of an early victory. But we see now, after many years' experience, that, explain it how we may, foreign nations are raising, one after another, a wall, a brazen wall, of protection around their shores which excludes us from their markets, and, so far as they are concerned, do their best to kill our trade. And this state of things does not get better. On the contrary, it constantly seems to get worse. Now, of course, if I utter a word with reference to free trade I shall be accused of being a protectionist, of a desire to overthrow free trade, and of all the other crimes which an ingenious imagination can attach to a commercial heterodoxy. But, nevertheless, I ask you to set yourselves free from all that merely vituperative doctrine and to consider whether the true doctrine of free trade carries you as far as some of these gentlemen would wish you to go. Every true religion has its counterpart in inventions and legends and traditions which grow upon that religion. The Old Testament had its canonical books, and had also its Talmud and its Mishnàh, the inventions of Rabbinical commentators. There are a Mishnah and a Talmud constantly growing up. One of the difficulties we have to contend with is the strange and unreasonable doctrine which these Rabbis have imposed upon us. If we look abroad into the world we see it. In the office which I have the honour to hold I am obliged to see a great deal of it. We live in an age of a war of tariffs. Every nation is trying how it can, by agreement with its neighbour, get the greatest possible protection for its own industries, and, at the same time, the greatest possible access to the markets of its neighbours. This kind of negotiation is continually going on. It has been going on for the last year and a half with great activity. I want to point out to you that what I observe is that while A is very anxious to get a favour of B, and B is anxious to get a favour of C, nobody cares two straws about getting the commercial favour of Great Britain. What is the reason of that? It is that in this great battle Great Britain has deliberately stripped herself of the armour and the weapons by which the battle has to be fought. You cannot do business in this world of evil and suffering on those terms. If you go to market you must bring money with you; if you fight you must fight with the weapons with which those you have to contend against are fighting. It is not easy for you to say, 'I am a Quaker. I do not fight at all, I have no weapon,' and to expect that people will pay the same regard to you, and be as anxious to obtain your goodwill and to consult your interests as they will be of the people who have retained their armour and still hold their weapons. The weapon with which they all fight is admission to their own markets—that is to say, A says to B, 'If you will make your duties such that I can sell in your market, I will make my duties such that you can sell in my market.' But we begin by saying, 'We will levy no duties on anybody,' and we declare that it would be contrary and disloyal to the glorious and sacred doctrine of Free Trade to levy any duty on anybody for the sake of what we can get by it. It may be noble, but it is not business. On these terms you will get nothing, and I am sorry to have to tell you that you are practically getting nothing.

"The opinion of this country, as stated by its authorised exponents, has been opposed to what is called a retaliatory policy. We, as the Government of the country at the time, have laid it down for ourselves as a strict rule from which there is no departure, and we are bound not to alter the traditional policy of the country unless we are convinced that a great majority of the country is with us, because in these foreign affairs consistency of policy is beyond all things necessary. But though that is the case, still, if I may aspire to fill the office of a councillor to the public mind, I should ask you to form your own opinions without reference to traditions or denunciations—not to care two straws whether you are orthodox or not, but to form your opinions according to the dictates of common sense. I would impress upon you that if you intend, in this conflict of commercial treaties, to hold your own, you must be prepared, if need be, to inflict upon the nations which injure you the penalty which is in your hands, that of refusing them access to your markets. But there is a great difficulty. The Power we have most reason to complain of is the United States, and what we want the United States to furnish us with mostly are articles of food essential to the feeding of the people, and raw materials necessary to our manufactures, and we cannot exclude one or the other without serious injury to ourselves. Now, I am not in the least prepared, for the sake of wounding other nations, to inflict any dangerous or serious wound upon ourselves. We must confine ourselves, at least for the present, to those subjects on which we should not suffer very much whether the importation continued or diminished; but what I complain about of the Rabbis of whom I have just spoken is that they confuse this vital point. They say that everything must be given to the consumer. Well, if the consumer is the man who maintains the industries of the country, or is the people at large, I agree with the Rabbis. You cannot raise the price of food or of raw material, but there is an enormous mass of other articles of importation from other countries, besides the United States, which are mere matters of luxurious consumption; and if it is a question of wine, or silk, or spirits, or gloves, or lace, or anything of that kind, but in those cases I should not in the least shrink from diminishing the consumption, and interfering with the comfort of the excellent people who consume these articles of luxury, for the purpose of maintaining our rights in this commercial war, and of insisting on our rights of access to the markets of our neighbours. This is very heterodox doctrine, I know, and I should be excommunicated for maintaining it. I am not sure at all that you will escape from a similar anathema, and, therefore, I warn you of the risks you are incurring in listening to me; but, at one whose duty it is to say what he thinks to the people of this country, I am bound to say that our Rabbis have carried the matter too far. We must distinguish between consumer and consumer, and while jealously preserving the rights of a consumer who is coextensive with a whole industry, or with the whole people of the country, we may firmly use our power over an importation which merely ministers to luxury, in order to maintain our own in this great commercial battle."

In regard to Ireland Lord Salisbury particularly dwelt upon the newest development of Mr. Gladstone's Home Rule policy by which Ireland is still to send members to the Imperial Parliament at Westminster. He said:—"You must really understand what it is, if Mr. Gladstone's wishes should be achieved, he intends to inflict on the English people. Understand, then, that when every object of Irish interest, every subject affecting the Irish people, is withdrawn from the cognisance of Parliament, there are still to sit a number of Irish members—fifty or 100, I do not care which—who are to vote upon every English question which is presented to them. No such proposition has ever been made before in the history of the world. Mr. Gladstone is fond of pointing for our imitation to cases of disruptions that have taken place where union formerly existed. I think he is fond of the case of Belgium and Holland. What would the feelings of the Dutch Government have been if, when the Belgians separated from them, one of the conditions of the treaty had been that 100 Belgian members should go and sit in the Dutch House of Commons? Take the case of Canada. I cannot imagine a population with whom we are more sympathetic, and whom, on general principles, we should be more glad to see among us; but can you imagine anything more absurd than for Canada to insist not only on her own independence, but on putting forward 100 Canadian members to sit with the British members at Westminster? Remember that a member of Parliament exercises enormous power. It is a tremendous power, if it is not checked, but it is checked by his recollection that his constituents are looking after him. If he votes for a foolish expenditure it is his constituents who will have to pay it, and he will hear of it when he goes down among them. If he votes for an injurious tax it will be his constituents who will have to meet it, and they will not support him when he is exposed to their criticism. If he votes for a foolish law, for something interfering unduly and unwisely with the rights of individuals, or of property, or any other right, his constituents will bear their share of the inconvenience which that law imposes, and they will not allow it to be forgotten when he takes his yearly turn among them. This is the check which we have on the gigantic powers which we intrust to our members of Parliament. Suppose you have a hundred members of Parliament who are under no such check. Suppose you have men who ask for taxes which their constituents will not pay,

who vote for expenditure their constituents will not defray, who vote for changes in the law to which their constituents will not be exposed—in fact, who, in every vote they give, will have a sense of perfect irresponsibility and independence—can you imagine a more dangerous, a more mischievous, and a more degrading tyranny than that of these members of Parliament? In former times we used to hear a good deal of the evil of nomination boroughs; but, at all events, the men who nominated to those boroughs were exposed to the results of the legislation which their members might vote for. But here you have, as it were, nomination boroughs possessed by Frenchmen, or by Dutchmen, by men entirely external to the interests of the country, and to the results their legislation may produce. It is a proposal so outrageous, so beyond all experience or conception, that I cannot imagine any man who has a reputation to lose—I suppose I may put Mr. Gladstone in that category—could ever give the sanction of his name to anything so scandalous and atrocious."

Alluding to the criticisms which his recent allusions to the question of Ulster provoked, Lord Salisbury said:—"On a late occasion I ventured to bring forward, in earnest language, the grievances of the Ulster people. I had no notion that I was treading upon so tender a corn. I have produced an amount of wrath which indicates the sensitiveness of the conscience I have touched. But those who suggested that I have evoked, or have appealed to, or have encouraged the danger against which I ventured to warn the country are as foolish as if they should say that a seamen in one of your ships here, who was employed on the look-out, and who called out 'Breakers ahead,' was to blame as the creator of the reefs upon which the ship was rushing. The danger lies across their path. They refuse to see it, and it will require something much more solid and substantial to dispose of it than the jokes of Sir William Harcourt or the imprecations of Lord Rosebery. These great persons seem to me to want imagination. They cannot put themselves in the position of Ulstermen, who see the whole of their future life compromised and endangered. They cannot understand the horror with which these men see again the spectre arising which so often in the course of their history has been an omen of desolation, and sorrow, and murder to themselves. They deceived themselves with a metaphor which is very well in ordinary writing and talking, but is a mere metaphor, a word which we so frequently use—self-government. We have self-government in this island because on great matters we are all agreed, and on small matters the preponderance changes from decade to decade. But self-government in a community divided to its base, divided by the feelings which most interest humanity, divided by the recollections of many a sore and sad and bitter tradition, divided by religion, divided by race—self-government in such a community is a simple mockery. It is absurd to call it self-government if Ulster is governed by Connaught, Leinster, and Munster. Is that self-government? Is it self-government if Belfast is governed by Limerick and Cork? Is that self-government? It is a mere mockery to use such words. People have allowed themselves to be led away by a superficial metaphor, and they refuse sympathy to the deep human feeling of apprehension which the announcement of that policy naturally calls forth."

Mr. Balfour delivered a speech at the dinner of the Newspaper Press Fund that was full of suggestive declarations of opinion. He remarked:—"I do not profess to say whether our present form of government is the best possible. Engineers, I believe, estimate the efficiency of a machine by comparing the proportion of the total energy used by the machine in external work with that which is used in internal friction. On that system of valuation I frankly admit that I do not think we are a very efficient political machine; for it appears to me that the amount of internal friction is certainly out of all proportion to the amount of external work which the circumstances of our position enable us to do. I do not know that we ought too rigidly to apply these mechanical parallels to political institutions. I, at all events, do not mean to quarrel with the institutions under which I live. I was born into the world about the middle of this century, and I mean to make the best of the period in which my lot is cast. I confess that the burden thrown upon the individual is considerable, and that probably there are many gentlemen actively engaged in political work who would desire to see some kind of Trades Union, or agreement at all events, let us call it, between the two sides in politics, that for some months, let us say six months of each year, there should be some abstention from political recrimination. I, at all events, would gladly go into what in another sphere is called a retreat, and meditate over my own political sins, provided it were possible for me, by such a proceeding, to escape the necessity of commenting in public upon the political sins of my opponents."

He proceeded to say:—"We all see that a change has come over the character of political controversy, political speculation, and political aspiration during the last generation, which some people describe—improperly, as I think—as Socialistic, but which ought more properly to be described as a desire on the part of the community to use its collective powers for the amelioration of the lot of the great masses of the community. And it so happens that this has been coincident, in England, with the great extension of the franchise, and the triumph of what some people describe as the Democracy. The two phenomena, the two facts, are really distinct as any two facts disconnected in this world can be. I do not hold that if this country had remained under the original franchise that obtained before the Reform Bill of 1867 the social problems which now so deeply occupy us would have occupied us much less; and I base that opinion upon the fact that I notice that precisely the same problems are occupying the Press and the Governments of other countries which are not subject to our conditions. Therefore, the peculiarity of our position is that the discussion of these problems, which would have come in any case, and which has come in other countries not subject to our peculiar conditions, has been coincident, firstly, with the Reform Bill of 1867, and, secondly, with the Reform Bill of 1885. It is a most interesting question to see how far the Democratic constitution now firmly established in these islands is going to deal successfully with the social problems with which we are brought face to face.

"The second question is not of so universal an interest, but will appeal to every member of the House of Commons who is here present, and to every gentleman whose business in life it is to watch and to criticise the proceedings of that House of Commons. Let it be noted that never yet, since the increase of the franchise, have we seen the government of this country carried on by any Administration that was in a small majority. That is the only experiment that has not been tried. I do not know whether it will be tried soon, but I am sure it will be tried sooner or later. The changes and chances in the political world make it inevitable that at some not distant time in the future some Government will have to take office in a Parliament acquainted by long practice with all the most modern developments of Parliamentary tactics in a small majority, and I look forward to the experiment with the greatest interest and curiosity."

Prebendary Salmon has just brought in an able speech before the notice of Convocation, the subject of insufficient stipends of a large number of the parochial clergy. It was pointed out that there were more than 1,500 benefices in England and Wales which did not exceed £100 in annual value, and more than 3,400 which did not exceed £200—a state of things arising from the fact that the beneficed clergy were almost entirely dependent for their maintenance on real property assigned to the benefices centuries ago. Real property was at present less than one-third of the whole property of the country, and an appeal made by the united Episcopate to the owners of personal property might realise a sum sufficient to raise the income of every benefice to the minimum value of £250. It was prayed, accordingly, that the Upper House might take this matter into consideration. Prebendary Salmon said the time had come for asking the Bishops to bring this subject (with the voice of the Church) before the laity of the country. A statement had been published lately, and had been verified, to the effect that of the 21,000 clergy, 400 of them were in receipt of less than £50 a year, 3,500 of less than £100, 7,000 of less than £130, and 7,000 (and this he desired to emphasise) incumbents and curates of less than £300 a year. It might be said that a more equal distribution of the endowments of the Church would produce a better state of things. But if this were brought about, they would not be able in any way to meet the inadequate endowment for more than 3,000 of the clergy. The gravity of this whole was pressed upon them lately by several facts. First of all, tithe rent-charge had been reduced to £75, a loss, therefore, of one fourth of the income from that source. It might be a matter of opinion whether tithe rent-charge was ever going to reach par again. The best advisers when consulted on the question, said that permanently it was not likely to do so; that nothing short of war, or something of that kind (which God forbid!), would raise the price of the averages to any appreciable extent as a permanent thing. Therefore they must accept the fact that tithe rent-charge was permanently considerably reduced in value. Then, as to glebe lands. Throughout the country quite one-third of the average value had been taken off the rents from these glebe lands; and he knew it was the fact that a great many persons could hardly pay the rates on the glebe lands if these were offered to them without any rents at all. He did not see, whilst hoping that agricultural affairs would improve, that the rental from glebe lands was ever likely in their time to reach again the rental at which they were formerly held. Side by side with this, there had been a great increase in the rating of glebe property and the rating of rent-charge. Many rates were now imposed on the latter, which were never contemplated at the time of the computation. As produce and land had decreased in value, this had had the effect of raising rates and, therefore, of throwing an additional burden on their impoverished livings. The rates had increased in a most abnormal manner. [He said nothing about poor-rate, or special rates which had been imposed on rent-charges in small towns. But the fact was that in some cases the rates were so heavy that they swallowed up quite a third of the whole value of the living. In a living of £700 a year (the case was lately published) the reduction in the rent-charge had been £25 per cent., or £175. The increase in the population of the parish had made it a necessity to keep a curate (he must be an efficient one, and ought not to be paid less) at £150; the taxes, or rather the rates on that property (rent-charge and glebe), now amounted to £190 a year; and the net value of the living at present—which used to be at par £700—was £185. In addition, he would point out that the £185 did not represent what the clergyman could put into his pocket to maintain his family or educate his children, because in a poor parish the claims for schools and parochial charities and church expenses were very heavy indeed; and he knew that the living had been reduced to a negative quantity. This was only one example of what was to be found throughout the length and breadth of the country, and it was an immense difficulty for the Bishops now to find good and suitable men to accept these small livings.

It had to be remembered that the value of the endowment of the Church at present did not much exceed the endowment which had to minister to about 7,000,000 of people. The Church of England now had to a minister to a population four or five times as many, and they were thankful to say that the more was required of her, and the more difficult it was to hold livings, yet, whilst incomes were going down and additional burdens were felt, the more the clergy were fulfilling nobly, and at great personal self-sacrifice, the obligations which rested upon them. Now, these facts had to be brought before the laity by the Church as a Church. In 1873 the Marquis of Lorne called attention to these things, and started what was called the Lorne Fund, or the Incumbents' Sustentation Fund. That fund had not been a success to the extent wished by those interested in it when first started. He did not think it had been a failure; far, far from it. It had indirectly been the means of calling the attention of many landlords to the extent of the needs of parishes where they had property, and he could testify (as one of the secretaries and

treasurers from the commencement) the noble help which some landowners had given. In instances which had passed under his own notice thousands had been given for the endowment of some of those small parishes, and those thousands had been supplemented by grants from the Ecclesiastical Commissioners and Queen Anne's Bounty, both of which bodies were doing their very utmost to supply this need. It might be said that to these bodies they might look for still greater help in the future. He thought, however, the Ecclesiastical Commissioners had come almost to the *maximum* value of their property. Their losses were heavy, he was sorry to say. They had lost an annual sum upon rent-charge and upon glebe, and this last strike in Durham had cost them already £40,000. The Ecclesiastical Commissioners had anticipated money likely to come into their hands from rents falling in and lives falling in, and had already endowed and helped to endow several poorer parishes with money not yet in their hands. So they could not look to the Ecclesiastical Commissioners for much more substantial help than they gave at present. He only hoped they would be able to keep up the grants already made. They must then appeal to the owners of property in the country. He did not mean simply the owners of land, because they themselves had suffered, and suffered very grievously. They must remember that the tithe commutation was simply a charge upon the land. But there was an enormous increase of property throughout the country which was not tithable, and which might very well come forward to supplement the needs of the Church; and he thought if their fathers in God were to appeal to the country generally, the owners of property throughout the country, the great manufacturing interest, the great middle class even, the appeal would be met liberally.

Prebendary Salmon, in concluding, said that he was of opinion that "the owners of personal property have hung back, if I may say so, for several reasons. First of all, they feel that if they come forward to increase the endowment of some of these poor livings, there is a risk that their gifts may be swallowed up or swept away in the future. I do not think the justice of the Legislature, or the justice of the people of England generally, would fail to give an assurance that, as far as we can see, and by every possible safeguard, these recent additions from the owners of personal property for the endowment of our livings should not be liable to be swept away if we ever came to disestablishment or disendowment, or anything of the kind. He thought it might fairly be put before the country that that given just now for a specific purpose might be secured with such safeguards that they might appeal to those ready to help and say, 'There is no fear or likely fear, for ages to come, at all events, of your money being spent in vain.' He thought it should be satisfactorily put before the country that if any step were taken to equalise the value of endowment in proportion to population, or any of the wild schemes were carried out which were brought forward from time to time—even then the endowment would be miserably inadequate to meet the wants.

Our New York contemporary, the *Churchman*, has some telling comments on Mr. Joseph Chamberlain's fad of old age pensions. It says:—"The difficulties of obtrusive benevolence are well illustrated by the fortunes of Mr. Chamberlain's State insurance scheme for England. Beginning with a close imitation of the German system, it has been forced to abandon, first, the compulsory feature, which after the German fashion would collect one-third of the premium from the working-man insured, one-third from the employer, the State supplying the remainder. The paternalism of such a measure was too un-English to be acceptable. Next it encountered the violent opposition of the various friendly and mutual benefit societies, and after a fruitless attempt to incorporate their system, it has abandoned the sick-pension idea. It is now virtually reduced to a single proposition—viz., that if any working-man chooses to deposit £5 with the Government before reaching the age of 25 years, the Government shall pay him 5s. a week after he reaches the age of 65. Inasmuch as under the present Poor Law he is entitled to 2s. 6d. per week, as 'outdoor relief' after reaching 65, and the class most likely to come upon the parish in old age is that of the improvident and the born paupers, it does not seem probable that such people will lie out of their £5 for forty years on such slender inducements. Moreover, one Wilhelm Bode writes to the *National Review*, Mr. Chamberlain's organ for State Insurance, ridiculing the plan as a bad imitation of a German blunder. 'We Germans, who have tried it, are sick of State Insurance, and you, who have not tried it, think you will relish this new dish of the social cooks.' Old age pensions he declares to be the worst of the three forms of the German system. It created 173,668 claims, in the first year of its existence, of people who had 'never done a stroke for it'; in the way of premiums, we suppose. In Bavaria a popular movement is loudly calling for the repeal of the whole law, and all Germany would be glad to be rid of it, in 'any decent way.'

"Again Canon Blakeley, the father of the National Compulsory Insurance movement, has repeatedly stated that 50 per cent. of the wage-earning classes passing the age of 65 die as paupers. Mr. Charles Booth now reduces that estimate to 38 per cent., but admits that the figure is misleadingly high, because his data include 'every one who has received any parish assistance,'—a very different matter from pauperism. Finally Mr. J. Frome Wilkinson calls attention to the fact of a steady decrease of pauperism, from 4·7 per cent. of the population in 1859, to 2·8 per cent. in 1889, and casts further discredit on Canon Blakeley's statistics. *Per contra* Mr. Wilkinson makes a wonderful exhibit of the voluntary insurances already maintained by the wage-earners. The mutual benefit and friendly societies have a membership of over 6,000,000, representing as many more persons. The Industrial Assurance (joint stock) companies insure about 12,000,000 persons in a total of £83,000,000; and the largest of these pays its stockholders 100 per cent. annually on their original investments. All this is exclusive of the accumulated reserve funds of the great trades unions, of the large deposits in postal and other savings banks, and £400,000,000 insurances in sums which represent the middle and upper classes. In view of such facts it may well be doubted whether there is any present need for government intervention, or the creation of an army of officials for the sole purpose of doubling the present allowance to aged paupers. Mr. Wilkinson says, emphatically, 'Any legislative proposal, however plausible, that in the smallest degree lessens the healthy cultivation and exercise of the economic and moral virtues of self-help and self-reliance will strike a deadly blow against national progress.'"

It is proposed by the Anglican Church in the United States to erect in New York a cathedral, dedicated to St. John the Divine. The Rev. Dr. Huntingdon, in a pamphlet that is published, sets forth the reasons for the existence of the cathedral as follows: Its use is (1) to bear witness by its dignity and beauty to the supremacy of the Christian faith in the chief city of the New World, so that we need not have to show as our "best building," a bank, or a pleasure garden, or an apartment house. (2) As a house of prayer for all people. To furnish the city and diocese of New York with a meeting-place for worship, in which all may have a common interest, and where everyone will be at home. This advantage will be evident at all times, but more especially on those great occasions when the heart of the whole city is deeply stirred, and some place is needed in which adequate expression may be given to the religious promptings of the hour. (3) A focus of energy. To provide a unifying centre about which the benevolent and missionary activities of the diocese may group themselves under the headship of the bishop, our common leader. The cathedral will not, say the trustees, set itself up as the rival of the parish churches, but rather will serve as the unifying centre of all non-parochial organisations, the various hospitals, homes, and training schools with which this diocese is so abundantly equipped. There is no intention of making the cathedral a snug nest of titled ecclesiastics, perched on an eminence; rather the purpose is to utilise it as a base of operations for active work in behalf of all those in this great city are "destitute, homeless, or forgotten of their fellow men."

Last week the Rev. James Sibree read a valuable paper on Imèrina, the central province of Madagascar, before the Royal Geographical Society. The road from the port of Tamatave to Antananarivo, the Hova capital, in the centre of the Imèrina province remains a mere footpath, impassable either to wheeled vehicles or to beasts of burden; and now, as 300 years ago, porters are the only means of transport. Imèrina ("the elevated") is bounded on the east by the steep ridge of forest-girdled mountains sloping to the Indian Ocean. The other boundaries are indistinct, and the total area of the province may be estimated at 7,000 square miles. The general level of the province is from 4,000 to 4,500 feet above the sea. It is a mountainous region abounding in peaks which rise high abve the breezy plateau, and marked also by many valleys. The most prominent summits are Angàvokèly to the east, Ambòhimiangàra in the extreme west, Ihàranandriàna to the south, Milangàna, Ambòhimanòa, and Andringitra more central, and Ambòhipanìry and Vòhilèna to the north. The south-west of the province is dominated by the central mass of Ankàratra, a denuded volcano of great size, its peaks forming the culminating points of the island, and reaching nearly 9,000ft. above the sea. The mountain-peaks are usually granite or gneiss, sometimes occurring in great rounded bosses, sometimes in fantastically carved pinnacles resembling from a distance Titanic forts, castles, and cathedrals. Decomposed granite covers a great part of the country with thick deposits of clay, sometimes white, but more often tinted deep red by ferric oxide. Iron is abundant, gold has recently been discovered, graphite, galena, copper, and other useful minerals are also found in Imèrina.

On account of its altitude Imèrina has a pleasant temperate climate, although lying within the tropics. The south-east trade-winds, blowing fresh and moist over the forest belt and the wooded plains of the east, make the atmosphere peculiarly bracing in the cooler season. The annual rainfall at Antananarivo is about 53in. Through the clear pure air distant landscapes stand out with remarkable sharpness of outline. Towards sunset Imèrina is seen in its most attractive aspect; the hills, range beyond range, assume the richest shades of purple, the sky flames with crimson and gold, and the long clay walls of the native compounds glow like streaks of vermilion. The general aspect of the province is bare, except for patches of primæval forests in the northern districts. Moor-like hills, which would look utterly dreary but for the marvellous atmospheric effects, predominate. Near Antananarivo the dried-up bed of an ancient lake, known as Bètsimitàtatra, forms a great plain, covered with rice-fields, which support a dense population. The steep sides of the silver valleys are terraced, like great green staircases, with rice-plots, where the grain is sown broadcast, and whence the young plants are transplanted in the larger fields along the river-plains and in the meadows left by dried-up lakes.

The political subdivisions of Imèrina are mainly tribal, and are used for purposes of taxation, and for the apportionment of military levies and forced labour. No census has been taken, but an estimate based on the number of villages and houses justifies the estimate of the population at about 1,100,000. Except Antananarivo, there are only small villages in the province, but these are clustered very closely together, especially to the north and north-west of the capital. Several of these were formerly tribal capitals, and Ambòhimàngo still retains nominal equality with Antananarivo in royal speeches. The old villages were always built on hills for purposes of defence, and surrounded by double or treble lines of fosses and embankments dug out of the hard red clay. A narrow bridge of the red clay leads to the gateway, which is formed of blocks of rock, either a circular slab 10 or 12 feet in diameter, which was rolled between upright gate-posts so as to block the way, or massive upright monoliths bearing strong wooden gates. In recent times the Hovas have largely deserted these fortresses, and built themselves villages close to the rice-fields. Graves of the

aboriginal Vasimba are scattered over the province, but local feeling prevents any examination of these from being made.

The Rev. R. Hensley Henson, vicar of Barking, delivered last week at Norwich an excellent lecture on Celtic Christianity. He said:—"The Church in Gaul, the most illustrious representative organisation of Celtic Christianity, had the closest relations with the Church of Asia Minor. The Church of Britain originated from Gaul in the third century, for the story of a King Lucius being a Christian and in communication with Pope Eleutherius, unknown to Gildas, was altogether unauthoritative. The earliest knowledge we had of the British Church was in the recorded presence of three British Bishops, one priest, and one deacon, at the Council of Arles in 314. This fact was worth noting, because it showed, first, that the British Church had episcopal organisation in the threefold order common to the whole Catholic Church, and, secondly, that it was in full communion with the rest of the Imperial Church. The British Church was orthodox during the great Arian controversy, and though its bishops joined in the proceedings at Ariminum, in 359, where three of them accepted the Imperial allowance rather than be chargeable to their own Church, its orthodoxy appeared to have been unimpeachable during the fourth century. The acceptance of the allowance was an indication of the respectable poverty of the British hierarchy, and also of that willingness never altogether absent from the Catholic Church to spoil the Egyptians, in the person of the State, if it could be safely done without the compromise of principles. In the year 401 St. Ninias was sent by the Pope on his mission to the Southern Picts, and he was interesting because of his connection with the great apostle to Gaul, St. Martin. The existence of the British Church in the fifty century was placed beyond all doubt, and its theological vigour and life was illustrated by the most irrefutable of evidence—its dealing with the heresy of Pelagius or Morgan. In 429, the two Gallic Bishops, St. Germanus and St. Lupus, came to Britain to cope with the heresy of Pelagius, and were successful. In 431 Palladius (St. Patrick) was despatched to Ireland, but his mission appeared to have ended in failure, and, returning to Britain, he speedily died. His mission, however, was of importance, because it was the historic foundation for the very popular and confident belief in the latter ages that St. Patrick's mission to Ireland was derived from the papacy; but he would have to point out that that could hardly have been the case, and he would also remind them that it was another Patrick who was famous as the apostle to Ireland. After the second mission of Germanus, in 447, the Celtic Church vanished for more than a century, through the continued irruptions of Saxons, Angles, and Jutes, who introduced between the British Church and the Imperial Church the wedge of obstinate and militant paganism. When Celtic Christianity vanished from view it was so completely lost to the knowledge of the Imperial hierarchy that when it once more came into knowledge, and relations were renewed between the Imperial Church and the island church, it was found that many obstinate difficulties had worked themselves into the latter, and could not be smoothed into uniformity. Gildas, who composed his *History* and *Epistle* between 547 and 550, gave a very sad picture of the condition of the British Church. The deepest moral corruption was displayed in these rambling and incoherent, yet most sombre and depressing, documents. The tendency was inherent in the Catholic priesthood to take up the *rôle* of Jeremiah; Gildas was a born Jeremiah, and deductions must be made from the statements of all Jeremiahs. It would seem that the jeremaid of Gildas was based on the very lamentable condition of affairs in the British Church. In the year 601 the apostle to England, St. Augustine of Canterbury, held his conference with the seven British bishops. Professor Stubbs threw a very strong light upon the subject. 'As soon as ever the history of Wales,' he wrote, "emerges from the darkness that conceals it for a century after the departure of the Romans, a diocesan episcopate is found established there, with a monastic establishment indeed as a centre of each see, but with the Bishop as such at its head: apparently, however, newly multiplied and arranged, so as to prevent a series of bishoprics (in lieu, perhaps, of one Bishop of Caerleon), tallying almost exactly with principalities which came into existence at the same period and without any archiepiscopate. There was no trace at any time in that country of any system resembling the Irish and Scotch, viz., of government by Abbots, with Bishops as subordinate officers, discharging episcopal functions, but without jurisdiction, or indeed of any other system whatever than that of a diocesan episcopate.' The British Church seemed never to have been to any very great extent a popular Church; it was limited in its area, and never took a really strong hold upon the Britons. When they considered the large number of Roman remains which had been discovered during the last century, and considered also what proportion of these remains were Christian remains, they could have no doubt that the British Church was extremely weak; it could not have had its roots very deep in the minds of the people, it must have left the idolatrous and social customs of the masses untouched, and, doubtless, that was why it disappeared with such startling celerity before the incursions of the barbarians. The third great branch of Celtic Christianity was the Church of Ireland. The abortive expedition of Palladius assumed that Christian congregations existed in Ireland before his time, for he was sent not only to missionise, but to minister to those congregations. The same thing that had been said about the origin of the British Church might be said of the Church of Ireland—it was wrapped in profound obscurity, and history returned no answer to the question, When did Christianity come into existence there? The very mention of the name of St. Patrick carried with it reminiscences of some of the most angry of modern controversies. The mediæval tradition about St. Patrick made him the ardent representative and commissioned envoy of the Roman see; but modern investigation showed that that view of St. Patrick was wholly untenable. There were two documents undoubtedly St. Patrick's own—one a short autobiography, and the other an epistle addressed to a Welsh king. These contained a great many details about the apostle to Ireland, but were entirely silent about any connection with the Roman see. A great part of the autobiography was surrounded with an apology for his presumption as an unworthy sinner in undertaking so great a task as the evangelisation of Ireland, and the absence of the mention of the Roman commission was very strong argument indeed that he was unconscious of any such commission. There could be little doubt that St. Patrick derived his commission and his orders from that Church of Gaul which already had conferred such benefits upon the Celtic Church of Britain. As far as could be made out, St. Patrick founded the see of Armagh in 445, and died at the beginning of the last decade of the fifth century. The Church of Ireland stood as the parent of the Celtic Church in Scotland. The fact was commonly forgotten, and it led directly to an immense amount of confusion and mistake, that the word 'Scot' always before the tenth century was understood to mean Irishman, or one who had direct connection with Ireland. Scotia was the name of Ireland, Scots were Irish, and they gave their name to Scotland after invading it at the beginning of the sixth century. They founded the kingdom of the Dabriadic Scots in Argyleshire, and the Church of Scotland derived its being and its name from the Church of Ireland. The great apostle of the Church of the Scots in Scotland was St. Columba, born about 521. His long life of nearly four score years fell into two divisions: the first half of it was passed in Ireland, and the latter half in missionary exertions in Scotland. He was educated at one of those monastic establishments which in the seventh century made Ireland the great University of the West, and in this school St. Columba acquired the skill in transcribing manuscripts which earned for him the name of *the* Scribe. He afterwards went to Iona, and the conversion of the Picts was undertaken as soon as he had organised his community in the island. The year 565 saw the conversion of King Brude, which was utilised for the furtherance of the mission. In 575, St. Columba again visited Ireland, where he attended the great national convention, and succeeded in preventing a decree for the expulsion of the bards; and in 597, the same year in which St. Augustine landed at Thanet, he died. From the fifth to the seventh centuries was the golden age of Celtic Christianity, learning, and missionary work. Many reasons had conduced to plunge Europe generally into a condition of great mental squalor, and intellectual poverty. Ireland, in the fresh fervour of its Christianity, presented, in spite of its disorders, a place of comparative repose to the many scholars who could find no rest for the sole of their foot anywhere else in Europe; its monastic schools were distinctly homes of learning for the whole of Europe.

"From Ireland went forth St. Columbanus, who was born in Leinster in the year St. Benedict died, and was the apostle to Burgundy, Switzerland and north Italy. Columbanus was extremely interesting to English Churchmen, for to him, in the providence of God, was committed the great duty of asserting the superiority of the Irish Paschal rule to the Roman rule; and his career and literary remains were wholly inconsistent with the current Roman rule of Pope Gregory's time. He sternly rebuked Gregory for not having put things right with regard to the Paschal rule in the Church of Gaul, and reminded him, rather uncomplimentarily, with reference to his predecessor Leo, that a live dog was better than a dead lion. It seemed hardly consistent with anything approaching our modern view of the Papacy to compare the Pope with a dog. The whole temper which breathed through his writings proved that the Papal assumptions and claims with which we were unhappily familiar, were totally unknown to St. Columbanus. The Easter controversy was important for many reasons. The Early Church followed the Jewish cycle; in 463 the Roman Church adopted a new and better cycle of commutation. That was later than the time when Christianity was planted in Ireland; the Irish Church went on with the old cycle, and when the two Churches afterwards came in contact it was found that there was nearly a month's difference in their time of observing the festival. That was no heresy, as the Roman Church thought, on the part of the Irish Church. One of the points St. Augustine raised was that the British Church kept Easter on a different day, and St. Columbanus stuck fast to his rule, and argued boldly in its favour, against St. Gregory himself. Thus it was seen that in the seventh century Celtic Christianity was independent of the Papacy. South Ireland accepted the Roman practice in the seventh century; but the Columbian Church, which at that time was ecclesiastically paramount over the greater part of England, held out till the synod of Whitby, when England abandoned the Irish, and adopted the Roman Easter rule. This might appear to be a small thing, but it was not nearly so small as it seemed. It revealed a state of things in Christendom which was totally inconsistent with the modern ultramontane reading of Church history, and union with Rome was not dreamed of in those days as being what it was now. The intimacy between Ireland and the East was shown in many ways. Hermits of the Thebaid and Syria had their counterparts in the Irish Church, and the round towers of Ireland were certainly ecclesiastical in their origin. At that time intercourse between different branches of the Catholic Church was far closer than some people were apt to think. The great iconoclastic controversies dispersed a crowd of artists and students, who carried with them, into the far west, Byzantine arts and learning. As the result of this very brief study of Celtic Christianity, they would arrive at two conclusions. One was that the Roman doctrine of the Papacy was totally inconsistent with the facts of the Celtic Church history. The second was that this Celtic Christianity showed the strength of the Church's conviction as to the necessity of the episcopal doctrine. It was very important that Englishmen should be quite conscious of the cumulative strength of their position when they stood firmly in resistance of ultramontane claims. He did not deprecate the accusation that he was one of the persons who kept the sore open. His conception of English Christianity was that it should sustain a vigorous and strong protest against the ultramontane, unhistorical, uncatholic, and most hurtful claims of the Papacy. If the English Church was committed to sustained vigilant and active protest against the claims of the Papacy, it was no less committed to the vigilant defence of the Divine right of the episcopal order, which the Prayer-book asserted, which the law of England assumed, and which English Catholics, before God and their own conscience, was particularly obliged to maintain.

ARTS AND LETTERS.

Archdeacon Farrar has undertaken to comment on the Books of Kings in the Expositor's Bible. The first volume of his exposition will appear next year.

Mr. Rider Haggard is busily engaged writing a story of Mexican life. Both Old and New Mexico provide ample materials for a dozen thrilling romances, and during Mr. and Mrs. Rider Haggard's late tour on the American Continent the author of *She* devoted much time and attention to the more picturesque side of Mexican country life.

A biography of Archbishop Magee is to be written by his intimate friend Canon MacDonnell, of Peterborough, who was formerly Dean of Cashel. This ought to be a work of the highest interest, and Canon MacDonnell's long, close, and unbroken friendship with the Archbishop renders him the best possible person to write the life of that great Prelate. It may be hoped that a free use will be made of Dr. Magee's journals and letters.

Some remarkable autograph letters and other documents were sold last week at Sotheby's, the most generally interesting being a pathetic autograph letter from Wentworth, Earl of Stafford, to his wife telling her, "The charge is now cum inn, and I am now able I prayse God to tell you that conceave ther is nothing Capitall, and for the rest I knowe at the worste his Majy. will pardon all without hurting my fortune," &c., dated from the Tower of London, February 4, 1640, £60; an autograph MS. of two folio pages of Charles Lamb, "Dream Children; a Reverie," sold for £51; a holograph letter, from Archbishop Laud, dated Lambeth, May 9, 1640, £38; a letter to Henry IV. of France, signed by Queen Elizabeth, £11; a holograph letter from David Garrick, £6; one from Samuel Johnson, with fine portraits, £6 10s.; and one from Swift to his publisher, £11 (Pratt). Four autograph letters of John Wesley sold for £7 15s. (Pearson). At the same sale Milton's *Paradise Lost*, first edition, with the first or earliest title, a large copy in the original binding, 1667, was sold for £120.

The house in which Handel was born at Halle, on February 23, 1685, is to be sold, and seems likely to be bought by a brewer, who already uses the ground as a beer garden. The great composer's admirers desire, however, to have the house converted into a Handel Museum, as has been done with the birthplaces of Goethe, Beethoven, and other famous men, and are collecting funds for the purpose.

Correspondence.

MARRIAGE AND DIVORCE.

Sir,—Are not some among us taking a very dangerous and indefensible line with regard to the remarriage of the innocent party in the case of a divorce for adultery? From the way in which many write and speak on the subject it would seem to be taken by them for granted that there can be only one opinion held by Catholic Christians as to such remarriages, and that is that they are undoubtedly unlawful. It seems to be thought not worth mentioning or considering that these remarriages are allowed *as defensible in principle*, not as mere convenient evasions of the letter of the Christian marriage law, by the Orthodox Churches of the East. The Abbé Guettée will be allowed to be, I suppose, a fair exponent of Orthodox doctrine; and here are his words on the subject in hand:—

"Le mariage légitimement contracté est indissoluble, selon cette parole divine: *Que l'homme ne sépare pas ce que Dieu a uni* (Matt. xix. 4-6). La même vérité est enseignée en plusieurs endroits des saintes Ecritures (Marc x. 2, 9, 11, 12; Luc xvi. 18; 1 Corinth vii. 10, 11). Cependant le crime d'adultère le rompt, selon cette autre parole divine: *Quiconque renvoie sa femme, si ce n'est en cas d'adultère, et en épouse une autre, commet un adultère* (Matt. xix. 9 et v. 32). D'après la discipline de l'Eglise orientale, conforme à l'enseignement des conciles et des Pères, en cas d'adultère de l'une des parties, l'autre peut contracter un nouveau mariage, mais le coupable n'y est point autorisé."—*Exposition de la Doctrine de l'Eglise Catholique Orthodoxe*, pp. 154-5.

"L'Eglise romaine s'est éloignée de la vraie doctrine sur le mariage en plusieurs manières. . . . . 2° L'Eglise romaine enseigne que, *même en cas d'adultère* de l'une des parties, le mariage est indissoluble, et ulle interprète le texte de l'Evangile en ce sens: que dans le cas d'adultère les deux conjoints *peuvent se séparer*, mais sans que l'innocent puisse contractor un noveau mariage. Cette interprétation n'est conforme ni au texte lui-même ni à l'enseignement traditionnel de l'Eglise des premiers siècles." Pp. 212-3.

I do not write to defend the superiority of Eastern over Western tradition on this subject, nor to put forward the Abbé Guettée's exposition as the best that could be given of Orthodox doctrine; but I should like to suggest that as Anglicans we should be careful how we seem to assume that when East and West widely differ, the Western (that is, the Latin or Roman) tradition is the only one that can be treated as tolerable.

We are ready enough to refer to the testimony of the Oriental Churches in support of our rejection of Roman supremacy. And when Romans flout our orders we are glad to be able to show that Eastern Patriarchs and Prelates treat them in a more respectful way. And in all this we are surely acting wisely and well.

It was in the East that Christianity arose, and from thence it spread over the whole earth; the Eastern Churches are the mother Churches of Christendom; and we may well be satisfied if we find ourselves in accord with, and recognised by, the mother, even though a very distinguished daughter may be at variance with us, and disown us. But it is scarcely consistent, and hardly respectable, to appeal to the East one minute, and the next minute, when an important matter comes forward, to ignore her tradition, or even to speak of it as something to be abhorred of all faithful Christians. I come more and more to think that the *inconsistency* of Anglicans is what is our greatest hindrance among ourselves at home, and the greatest reason why we are not more powerful for good beyond our own borders; the way in which this question of remarriage of innocent *divorcés* or *divorcées* has been treated by men of standing among us is just a case in point.

A BISHOP'S CHAPLAIN.

CHURCHMEN AND NONCONFORMISTS.

Sir,—The Bishop of London, who has jurisdiction, as many of your readers will be aware, over certain Continental Chaplaincies, Grindelwald amongst the number, in a conversation which I have just had with his Lordship, has given me his definite ruling upon a matter of great importance to Churchmen and Nonconformists in their mutual relations with each other.

During the "Review of the Churches" Winter gathering at Grindelwald, several Nonconformist ministers were communicated by the chaplain at the ordinary Sunday morning Communion. This incident evoked the censure of certain Church papers, and a statement has been widely circulated that a "Common Communion" would be held at our Summer gathering, and that in consequence of this fact a leading Anglican clergyman had withdrawn from the Conference. This statement is erroneous in each particular. No "Common Communion" will be held, and the clergyman referred to has not withdrawn.

The Bishop of London informed me that I was correct in not regarding the "Communion" celebrated at our Winter gathering as a "Common Communion," and stated that he did not consider that the chaplain had in any way violated Church order in communicating Nonconformist ministers who presented themselves in this manner. It was not the chaplain's business to inquire whether, according to the wording of the rubric, they had been "confirmed" or were "desirous of being confirmed."

His Lordship corroborated my previous view that the term "Common Communion" can only be applied to a celebration of Holy Communion in which the celebrants are ministers of different branches of the Christian Church, and concurred with me in the opinion that any possible compromise was on the side of the Nonconformist ministers, myself included, who were prepared, for the sake of unity, to communicate on an occasion when the celebrants were priests of the Anglican Church.

It only remains for me to say that no effort will be wanting on my part to prevent any incident occurring which would compromise on the one hand High Churchmen like Lord Nelson and Canon Body, both of whom have heartily supported the proposal to hold such Conferences, and Old Catholics like Bishop Herzog and Père Hyacinthe, or, on the other hand, Nonconformists like Mr. Guinness Rogers and Mr. Price Hughes.

I am, Sir, your obedient servant,
HENRY T. LUNN, General Editor.
'*Review of the Churches*," 5, *Endsleigh-gardens, London, N.W., May* 17.

SOCIETY.

The marriage arranged between the Earl of Westmorland and Lady Sybil St. Clair Erskine, which was fixed for July 9, will take place on Saturday, the 28th inst., at St. Michael's Church, Chester-square.

The marriage arranged between the Hon. William F. J. Dundas and Miss Mary Maud Prinsep will take place on Monday, June 28, at St. Paul's Church, Knightsbridge.

The marriage arranged between the Hon. Granville Somerset and Miss Macgregor of Macgregor will take place at St. Paul's, Knightsbridge, on Saturday, June 11.

The marriage arranged between Mr. de Winton and Miss E. M. Glyn, will take place at St. Paul's Church, Knightsbridge, on Saturday, June 18, at half-past two.

The marriage arranged between Mr. Herbert Lindsay Scott and Miss Murial Bridget Crewe Read will take place on July 20, at Holy Trinity, Sloane-street.

The marriage arranged between Mr. Frederic Fitz James Cullinan and Miss Kaye, the daughter of Sir William Kaye, C.B., will take place on Wednesday, June 1.

A marriage has been arranged between Mr. A. S. Womak, Bengal Civil Service, son of the late Mr. J. S. Womack, of 68, Abbey-road, and Amy, daughter of the Hon. J. T. Fellows, of Saxon Hall, Palace-court.

Also between Lady Skipworth, daughter of Major-General Herrick, and John Boughton-Leigh, son of the Rev. Theodosius Boughton-Leigh.

Also between Mr. Ernest E. James and Miss Daisy Franklin, daughter of Mrs. Franklin, of 24, Lower Belgrave-street.

Also between Mr. Herbert W. Wrangham Wilberforce, second son of Mr. Edward Wilberforce, of Spring-grove, Isleworth, and Florence, third daughter of Mr. Monk, of 5, Buckingham-gate.

Also between Colonel Margary, commanding Royal Sussex Artillery Militia, of Chartham Park, Surrey, and Lily, only daughter of Mr. Donald Larnach, of 21, Kensington-palace-gardens, Brambletye, East Grinstead, Sussex.

Also between Mr. Henry Goodbun and Eleanor Louise Easton, second daughter of the late Edward Easton.

Also between Caroline Mary Wynne Ffoulkes, the only surviving daughter of his Honour Judge Wynne Ffoulkes, of Old Northgate House, Chester, and Richard Topping Beverley Atcherley, of Bryn Estyn, Rhyle, North Wales, second son of the late Lieutenant-Colonel Francis Topping Atcherley, of Her Majesty's 30th Regiment of Foot.

The marriage of Captain Guy Wyndham, 16th Lancers, second son of the Hon. Percy Wyndham and nephew of Lord Leconfield, to Edwina Virginia Joanna, widow of Mr. John Monck Brooke, of Elm Green, Finglas, Dublin, and daughter of the Rev. Frederick and Lady Olivia Fitzpatrick, took place on Saturday in St. Peter's Church, Eaton-square. The service was conducted by the Rev. John Storrs, M.A., vicar, assisted by the Rev. A. Thornton. Among those present at the church were the Right Hon. A. J. Balfour, Prince and Princess Henry of Pless, Lord and Lady Leconfield, Lady Olivia Fitzpatrick, the Countess of Mayo, Sir Walter and Lady Corbett, the Countess of Bective, Lady Henry Cavendish Bentinck, Colonel, Mrs., and Miss Cornwallis West, Mr. Percy Wyndham, Countess Grosvenor, the Marquis of Headfort, Lady Virginia Sandars, Lady Edith Douglas, Lady Elizabeth Biddulph, Mr. Adeane, Miss Adeane, Lord Arthur Wellesley, Mr. R. C. Grosvenor, Captain the Hon. E. St. Aubyn, Lady Florence Bourke, and Lord and Lady Ernest Hamilton.

The marriage of Miss Nellie Heron Maxwell, daughter of the late Edward Heron Maxwell, of Teviot Bank and Pennington House, N.B., with Mr. George Stehn, of Brunswick-square, Brighton, was solemnised on the 30th ult., at the

parish church, Howick, in the presence of a large gathering of friends and relatives. The bride wore a most original bridal gown of white satin, with large sleeves, and huge revers back and front, the trimming point de gaze. The four bridesmaids were all dressed alike in cream crépon embroidered with satin dots, and trimmed with écru guipure, which was used for the sleeves and pelerines. They had leaf-green sashes, and the guipure hats had feathers of the same tone. They all carried bouquets of Maréchal Niel roses. The bride's travelling dress was white serge, made with an Eton jacket, over a white gold-embroidered skirt. The hat black, lined and trimmed with pink. Among the company present were Lord and Lady Napier, the Hon. Mark and Mrs. Napier, Lord and Lady Minto, Mr. and Mrs. Riddell Carr, &c.

A pretty wedding took place at West Retford Church on the 28th ult., when Miss Clare Homfray, third daughter of the rector, was married to Mr. Randolph Cholmeley. The bride's dress was white satin, trimmed with beautiful old point, and a becoming Medici collar of ostrich feathers. The four bridesmaids wore white mousseline de laine, with daffodil-yellow silk sashes tied in front; white chip hats, trimmed with daffodils and yellow velvet, and carried daffodil posies, which, with safety-pin brooches, were the gift of the bridegroom. There was a large gathering of friends at the Rectory afterwards. The bride went away in a fawn-coloured dress, with vieux-rose vest and hat to match. Mrs. L. Cholmeley and Mrs. W. Gibbons both wore black and pink. Mrs. F. Huntsman looked well in fawn colour and blue.

The marriage of Mr. George W. Finch and Miss Jessie Clifton, youngest daughter of the late Mr. W. Clifton, of 113, Harley-street, was solemnised on the 23rd ult., at All Saint's, Marylebone, by the Rev. Canon Barker and the Rev. F. Finch, uncle of the bridegroom. The bride wore a dress of white satin, made with a long train and fall of Mechlin lace, the bodice headed by a simple wreath of orange blossom, the waist bordered with the same, the tulle veil crowned by a chaplet of orange blossom, and fastened by a diamond crescent. She carried a bouquet of lilies of the valley. The four bridesmaids were all children, dressed in soft white silk, two in hats with ostrich feathers, and two in soft silk hoods; they carried lily of the valley bouquets. The guests were confined to near relatives, in consequence of family mourning, and numbered about fifty. After the ceremony they adjourned to the residence of the bride's mother, in Harley-street. The bride and bridegroom left early in the afternoon for Folkestone, *en route* for Paris. The bride's travelling dress was blue cloth, with hat to correspond.

The marriage of Mr. Richard Gamble, B.L., youngest son of his Honour the late Judge Gamble, with Annie, youngest daughter of Mr. Maurice Binks, J.P., D.L., of Oaklawn, Roebuck, co. Dublin, was celebrated on the 30th ult., at Taney Church, Dundrum. The ceremony, which was a private one, owing to the illness of the bride's father, was performed by the Rev. James Keene, Canon of St. Patrick's Cathedral, assisted by the Rev. E. Carroll. The bride, who wore a trained gown of white Bengaline, trimmed with pearl and silver embroidery, arrived at the church at half-past one, attended by two bridesmaids. Captain A. Gamble, brother of the bridegroom, acted as best man. In the afternoon, the newly-wedded pair left for Switzerland.

Captain and Mrs. Frances Lowther gave a charming dance, preceded by a dinner, on the 4th inst., at their house in Pont Street. The reception-rooms on the first floor, which are lighted with the electric light from the ceiling, were profusely decorated with flowers, the fireplaces being a mass of pink roses. Among the guests at dinner were Count and Countess F. Lutzow, Lord Kilmorey, Mrs. Mackay, Mrs. Lowther (of Lowther Lodge), Mr. and Mrs. Adrian Hope, and Mr. Henry Petre. After dinner a minuet in fancy dress costume of the Louis XV. period was danced in the drawing-room. The four lady dancers were Miss Aimée Lowther (the hostess's daughter), Lady Griffin, Miss Augusta Seymour, and Miss Ramsay. They wore their hair powdered, and dresses of pink and blue satin, with the full sleeves, paniers, and sacque of the period. The skirts, which were blue, had garlands of pink roses round the edge, and they wore shoes of the same colour with high blue heels, and carried small painted fans. Their partners—Mr. Kinsey Peile, Mr. Coulson, Mr. J. Poynter, and Mr. Althouse—wore white satin with embroidered waistcoats, and carried a rapier and three-cornered hats. The minuet was followed by a dance, at which were present Baron and Baroness Henry de Worms, the latter wearing black and some wonderful diamonds; the Italian Ambassador and Countess Tornielli; Lady Clayton East, with her daughter in white, with blue velvet sash and ribbons; Mrs. and Miss Vandaleur, Baron and Baroness Deichmann, Mr. Gillett, Mr. FitzHenry, Lady Seymour, Lady Mary Sackville, and several members of the Corps Diplomatique. Supper was served at a large round table in the dining-room.

Lady Hanson gave a delightful ball on the 5th inst., at Queen's-gate Hall, Kensington. About 200 guests were present. Some of the dresses were extremely pretty, white and black being the prevailing colours. Lady Hanson wore white satin, and carried a lovely bouquet of yellow roses. Miss Hanson looked well in pink, with a bouquet of pink roses. Mrs. Mead's gown of grey and pink brocade, with pink velvet sleeves, puffed at the top and tight just upon the elbow, finished off with deep white lace, and the same lace falling back and front of the bodice, was much admired; so also was a white satin plain shirt, full green velvet sleeves to the elbow, and black lace. Among those present were the Lord Mayor and Lady Mayoress, Lady Monckton, Mr. Lionel Monckton, Mr. and Mrs Swainson Ackroid, &c. Coote and Tinney's band was in attendance.

Lady Tenterden held her first evening party on the 4th inst. at her residence in Upper Grosvenor-street. It was very numerously attended. The guests included the Italian Ambassador and Countess Tornielli, the Turkish Ambassador, the Persian Minister, the Japanese Minister and Viscountess Kawasé, Sir Haliday and Lady Macartney, Morel Bey and Mme. Morel, Mrs. Helmsley Emoy, Miss Lethbridge, Lady Alston and Miss Alston, Miss Gurwood, the Misses Boyle, and many others. The hostess wore black, trimmed with beautiful old lace. Baroness Henry de Worms was in black, with a profusion of diamonds. Lady Coleridge looked very well in white silk. Mrs. Hoffnung's gown was of pale pink brocade; her sister, Lady Jessel, was in white. Mrs. Panmure Gordon's white brocade gown was trimmed with pink velvet, the large puffed sleeves being of the latter material. A great many gowns were made *à la Watteau*, with long ribbon bows falling from between the shoulders to the edge of the skirt.

Captain Hugo Pearson, A.D.C., and officers of the Gunnery Establishment at Portsmouth, gave a grand ball at the Naval Barracks, Whale Island, on the 4th inst. The gunnery officers of Portsmouth have always been noted for the enjoyable balls given by them on board the old *Excellent;* but this, their first entertainment in their new quarters, was even more brilliant. It being low tide, the guests were able to drive across to the Island, where everything was in perfect readiness for their reception. The ball-room was beautifully decorated by Liberty, in the Moorish style, the wall hangings of deep chocolate with shining crescents contrasting well with the crimson velvet of the seats. A quantity of Japanese lanterns added to the brilliant effect. The supper room was prettily arranged; there were a number of small tables, Japanese umbrellas being suspended over each. Great disappointment was caused by the absence of Captain and Mrs. Hugo Pearson, owing to domestic bereavement; but Commander Percy Scott, and the officers of the ball committee, were indefatigable in their attention to the guests. Dancing was kept up with great spirit, the music being rendered by the band of the Royal Marine Light Infantry. At twelve o'clock six boatswains' mates entered, and piped all hands to supper, and preceded the company to the supper room, the band playing "The Roast Beef of Old England." Lady Clanwilliam was conducted by Commander Percy Scott, Lady Culme-Seymour by Admiral Fane, Mrs. Fane by Admiral Sir Culme-Seymour. Many lovely costumes were worn. The Countess of Clanwilliam was in black velvet, with diamond ornaments; Lady Elizabeth Meade in pink satin, the bodice edged with a chiffon frill. Mrs. Fane wore a bodice and train of black velvet, with front of embossed black and white velvet, diamond ornaments. Mrs. Murillion looked well in white satin. Mrs. Dawson and Mrs. Grant also looked charming in their wedding gowns. Mrs. Sedgwick wore a handsome dress of laburnum brocade, trimmed with lace and shaded leaves. Stylish gowns of lemon-coloured silk, with violet sashes, and wreaths of violets on the bodice, were worn by the Misses Armstrong, and a becoming dress of white and pink brocade, with train of white satin, by Miss Rose Parson. Lady Curtis had a pretty gown of white and gold. A remarkable dress was worn by Mrs. John Hay, of green satin, with a panel of water-lilies, and white Watteau bow from shoulders; she carried a bouquet of water-lilies.

Mrs. W. C. H. Burne and the Morris Dancers gave an enjoyable fancy dress ball at the Eyre Assembly Rooms, St. John's Wood, on the 3rd inst. The hosts wore the Morris dress, and danced their quaint dances once or twice during the evening. One was an Oxfordshire Morris containing four figures. This dance was only recently gathered in Wychwood Forest; but, unfortunately, the traditional tunes have not yet been recovered. A second performance was a stage morris, and a third, "La Boulangère," was danced by the Morris dancers with eight shepherdesses, four being attired in yellow sateen paniers, cream spotted muslin, and chemisettes, and with ribbons to match the sateen, and four with pale blue and ribbons, the crooks being ornamented with streamers of these. Mrs. W. C. H. Burne was one of the shepherdesses. The hosts, among whom were Mr. W. C. H. Burne, Mr. H. Cannon, Mr. Milne, Mr. Midwinter, and Mr. Vaughan Brown, were indefatigable in their efforts to render the evening a successful one. Some of the costumes were very original. Miss C. S. Burne (authoress of "Shropshire Folklore") looked remarkably well as Queen Anne. Mrs. G. L. Gomme as a peasant, Mr. Gomme (president of the Folklore Society), as a Roundhead, Mr. T. F. Ordish as a Yorkshire yokel, were all effective. Several Abbés, a capital Little John, a courtly Essex, and a romantic-looking Buckingham were also noticeable, whilst Marguerite, Miss Decima, a Spanish Duenna, and a Picardy peasant were much admired.

At Exeter Cathedral, on the Tuesday in Easter week, the Rev. W. Haighton Chappel, eldest son of Canon Chappel, rector of Camborne, was married to Miss Mary Gertrude Carnsen, daughter of the late R. T. S. Carnsen, of Poughill, and niece of the Dean of Exeter. The officiating clergy were the Rev. E. H. Northey, Canon Chappel, the Rev. Lyde Hunt, and the Rev. W. David. The bride wore a dress of ivory satin duchesse, trimmed with Brussels lace and sprays of real orange flowers. She carried a beautiful bouquet, and wore a gold and pearl brooch—gifts of the bridegroom. The four bridesmaids wore dresses of pale grey, trimmed with guipure lace, their hats being grey, trimmed with forget-me-nots. The bridegroom presented each with a gold horseshoe brooch set with pearls. A reception was held at the Deanery after the service, Mr. and Mrs. Herbert Cowie acting as host and hostess in place of the Dean, who is absent in the Riviera.

On the 26ult., at Christ Church, Albany-street, the wedding took place of Mr. John Martin Longe, second son of the Rev. John Longe, of Sternfield Rectory, Saxmundham, with Miss Mary Eleanor Long, only daughter of the late Major Charles Poor Long, 14th Foot. The ceremony was conducted by the Rev. F. Hetling, M.A., rector of Christ Church, assisted by the Rev. John Longe (father), and the Rev. John Longe, rector of Linton, Cambridge, cousin of the bridegroom. The bride was conducted to the chancel rails by her grandfather, Mr. Jonathan Rashleigh, who gave her away. The bridegroom was attended by his brother, Mr. W. Vernon Longe, as best man. The bride's gown was of ivory duchesse satin, with plain square train, the petticoat and bodice being trimmed with Brussels lace and pearls. Her veil, which was of old Brussels lace, was worn over a coronet of real orange blossoms. Diamonds and pearls were her ornaments, and she carried a bouquet of exotics. There were only two bridesmaids, aunts of the bride, who were charmingly attired in Empire dresses of cream crépon, with cream sashes, the trains trimmed with ruches of cream ribbon, cream hats, ornamented with cream ostrich feathers, and sprays of pink heather. The bridegroom's present to them were diamond buckles and posies of lilies of the valley, intermixed with varied carnations. The ceremony over, and the register signed, the bridal party adjourned to 2, Cumberland-terrace, Regent's-park, where Mrs. Rashleigh, grandmother of the bride, held a reception, which was largely attended. Early in the afternoon Mr. and Mrs. J. Martin Longe left for Rotherhill, Midhurst, Sussex, the residence of the Hon. Henry Buck-Keene, kindly lent for the honeymoon. The bride's *costume de voyage* was of a grey crépon, trimmed with black guipure and velvet, with hat to match.

The marriage of Mr. Hugh de Heriz Whatton eldest son of the late Rev. Arundell Whatton and of Mrs. Whatton, of 18, Hyde-park-street, with Marian Stewart, third daughter of Mr. Montagu C. Wilkinson, of 72, Gloucester-terrace, Hyde-

park, was solemnised on the 30th ult. at Holy Trinity Church, Paddington, by the Rev. Arundell B. W. Whatton, M.A., brother of the bridegroom, assisted by the Rev. Prebendary D. Moore, Chaplain in Ordinary to the Queen and vicar of the parish. The bride, who was given away by her father, wore a bodice and Watteau train of rich ivory satin feather brocade, satin petticoat draped with Honiton lace veil and ostrich feather tips, the bodice being trimmed with lace to match and ostrich feathers. Her tulle veil, which surmounted a small wreath of natural orange blossom, was fastened by a diamond new moon brooch, the gift of her father; she also wore a pearl and diamond pendant and diamond horseshoe bangle, and carried a magnificent bouquet of choice white flowers, the gifts of the bridegroom. The eight bridesmaids wore white Bengaline trimmed with heliotrope velvet, and large picture black hats, with heliotrope feathers. The bridegroom's present to each bridesmaid was a gold safety-pin brooch, with diamond woodcock perched on a twig, and a lilac shower bouquet. Mr. J. S. Whatton, brother of the bridegroom, acted as best man. The bride's travelling-dress was a fawn tweed, long coat bodice, and white cloth waistcoat embroidered with gold. She wore a small hat to match, trimmed with green velvet and blowaways. The newly-married couple left shortly before four for the New Forest. A reception was afterwards held at 72, Gloucester-terrace.

At the parish church, Portsmouth, on the 23rd ult., by the vicar (Rev. Edward Pierce Grant, rural dean), assisted by the Rev. M. A. Bayfield, headmaster of Christ's College, Brecon, Cecil Waldegrave Horsburgh, youngest son of the Rev. J. Horsburgh, of Waterlooville, Hants, was married to Harriette Madeleine, youngest daughter of the Rev. E. P. Grant. The bride wore a gown of rich white Bengaline; the skirt was draped with a deep flounce of Mechlin lace, caught up with bunches of moiré ribbon, and the bodice was also trimmed to match. She wore a necklace of old pearls in oval-shaped settings, also a large spray of the same to fasten her veil, both being the gift of her mother; and a gold bangle bracelet, set with turquoises, the gift of the bridegroom. Her Watteau Court train was carried by the bridegroom's nephew, Leslie Horsburgh, who wore a Fauntleroy suite of heliotrope velvet. The two bridesmaids were dressed in cream crêpon, trimmed with cream velvet; silk sashes and full vests, and old lace jabots. Their hats were of white fancy straw, with cream velvet and lilac blossoms. They carried posies of lilac, tied with white ribbons, which, with the bride's bouquet, were presented by the bridegroom; he also presented them with butterfly brooches, set with pearl and turquoises, and the page with a tiny gold pin. The bride's travelling-dress was of fawn cloth, with ruches of gold-brown silk on the skirt and the sleeves, the yoke of the bodice and the sash were also of silk. The hat was of brown fancy straw, trimmed with green and brown velvet wheat-ears. The bride was given away by her mother.

At the parish church of Ellacombe, Torquay, on the 27th ult., Miss Ethel Storrs, eldest daughter of the vicar of Ellacombe, was married to the Rev. Seymour Granville Hill, vicar of Newport, Barnstaple, North Devon. The Bishop of Exeter officiated, assisted by the Rev. Canon Newton, vicar of Redditch, and the Rev. Townshend Storrs, Headmaster of Doncaster School, and uncle of the bride. The bride wore white Bengaline, with long train, a wreath of orange blossoms and myrtle, her only ornament being a gold bracelet, the gift of the bridegroom. There were nine bridesmaids. Four of them wore dresses of cream crêpon, trimmed with bands of turquoise velvet, wreaths and bouquets of forget-me-nots, and tulle veils. Four others wore cream dresses with bands of myrtle-green velvet; they also wore veils, wreaths, and bouquets of primroses. The ninth bridesmaid (a little girl of five years) was dressed as a Forget-me-Not. After the wedding a reception was held. Among those attending were the Bishop of Exeter, the Dowager Countess of Castle-Stuart and the Ladies Stuart-Richardson, the Dowager Lady Haldon, Lord and Lady Spencer Chichester, Sir Penrose Julyan and Miss Julyan, Sir H. J. and Lady Amory, and Mr. R. Mallock, M.P., and Mrs. Mallock. At five o'clock Mr. and Mrs. Hill left for London. The bride's travelling-dress was of brown tweed, with waistcoat of strawberry colour embroidered with gold; brown straw hat and feathers to match.

Major James Clarence Post, Military Attaché to the United States Legation to the Court of St. James, was married to Miss Annie Maxwell Pultz, only daughter of Mr. John T. Pultz, of New York, on the 21st ult., at St. Margaret's Church, Westminster. The church was tastefully decorated with white flowers, and the service was fully choral. Mr. Anderson, secretary to the Legation, attended the bridegroom as best man, and in attendance on the bride was a maid of honour and a page. The bride, who was given away by her father, was attired in a dress of rich white satin duchesse, the petticoat being trimmed at the hem with a narrow ruche of white satin and tulle, above which was a garland of white jessamine caught at intervals with sprays of orange blossoms; the bodice was artistically draped with point lace, which extended to the back, where it fell in a Watteau pleat to the end of the train. She wore a crown composed of jessamine and orange blossoms, and a long tulle veil, and carried a silver-bound ivory Prayer-Book, instead of the orthodox bouquet. Master William Emory and Miss Matilda Emory, son and daughter of Lieutenant-Commander W. H. Emory, Naval Attaché of the United States in London, followed, simply dressed in white corded silk, with black silk stockings and shoes with large steel buckles. Mrs. Pultz, mother of the bride, was dressed in grey veloutine tastefully trimmed with steel passementerie, and bonnet *en suite*. The ceremony was performed by the Dean of Gloucester, assisted by the Ven. Archdeacon Farrar. A reception was afterwards held at 60, Curzon-street, and in the afternoon Major and Mrs. Post left for the honeymoon.

The parish church of St. Mary's, Wolborough, Newton Abbot, was crowded throughout on the 20th ult. by a large and fashionable congregation to witness the wedding of Mr. Edward Norman Gardiner, only son of the Rev. E. I. Gardiner, rector of Newbury, Berks, with Hilda, fourth daughter of Admiral Cornish-Bowden, J.P., of Oak Lawn, Newton Abbot. The service was performed by the father of the bridegroom, assisted by the Rev. A. H. Simms, rector of the parish, while the choir contained a large number of surpliced clergy. The bride, who was given away by her father, was attired in a becoming dress of rich white duchesse satin, with collar and front of silver brocade; tulle veil, and a spray of orange blossom. She carried a magnificent shower bouquet of white flowers the gift of the bridegroom. She was attended by five bridesmaids, who wore Empire dresses of pink Surah silk, with mother-of-pearl ribbons arranged around the waist, and falling in long ends from the shoulders to the hem of the skirt; large pale grey chiffon hats, with rosettes and ruches of pink bébé ribbon. They carried pink shower bouquets, and wore pearl swallow brooches, the gift of the bridegroom. The bridegroom was attended by Mr. J. J. Cross, of Newton Hall, as best man. As the bridal party drove home from the church they were greeted by the strains of Mendelssohn's Wedding March, played by the band of the 5th D.R.V., who also gave selections of music during the afternoon. The bride's mother, Mrs. Cornish-Bowden, wore a dress of rich black Bengaline, with front of handsome gold brocade, edged with ostrich feathers, and bonnet to match. She carried a a bouquet of Marshal Niel roses and lilies of the valley. Mrs. Gardiner, mother of the bridegroom, was attired in fawn crêpon, trimmed with black and gold passementerie, and carried a bouquet of pink and white flowers. The bride's travelling-dress was of navy-blue cloth, with coat of the same; fawn hat with feather tips, and feather boa to match. After the wedding a reception was held at the residence of Admiral Cornish-Bowden.

The marriage of Mr. Alfred Markham Inglis, son of the late General Sir John Eardley Wilmot Inglis and the Hon. Lady Inglis, of Binfield, Beckenham, to Miss Ernestine Pigou, daughter of the Very Rev. the Dean of Bristol and Mrs. Pigou, was solemnised on the 21st ult. at St. Peter's Church, Eaton-square. The bride was attired in white satin, the petticoat bordered and the bodice trimmed with feather trimming and lace, and train of brocade. She wore orange blossoms in her hair, a spray being fastened on her dress, and a tulle veil fastened by a diamond brooch, which, with a gold padlock bracelet and a bouquet of choice white flowers, was the gift of the bridegroom. Her train was carried by the bridegroom's two nephews, the Masters Rupert and Harold Inglis, wearing man-o'-war suits. The bridesmaids' costumes were of cream fancy striped crêpon trimmed with yellow ribbons and velvet, and they wore black hats lined under the brim with yellow, and ornamented with double daffodils and rosettes of yellow velvet ribbon. The bridegroom presented each with a gold true lovers' knot brooch and a bunch of daffodils. The service was conducted by the Ven. Archdeacon of Chichester, assisted by the Rev. E. Ricketts, M.A., cousin of the bride. A reception was afterwards held by the bride's mother at 30, Eccleston-street, the residence of Mr. and Mrs. Stirling, lent for the occasion; and in the afternoon Mr. and Mrs. Alfred Inglis left for Devonshire. The bride went away in a costume of grey corduroy, made in the Empire style, trimmed with white silk and grey velvet, cape to match, and hat of grey fancy straw, ornamented with white violets and grey velvet.

The silver wedding of the Count and Countess of Flanders was, owing to their late terrible bereavement, celebrated in the quietest manner possible on the 25th ult. The King and Queen of the Belgians, accompanied by Princess Clémentine, were the first to congratulate them. The august visitors called at the palace in the Rue de la Régence at nine o'clock in the morning. The two Royal ladies were the bearers of magnificent bouquets, which they presented to the Countess of Flanders. Later on, the latter, with her husband and children, went to St. Jacques-sur-Caudenberg, where mass was celebrated. Gifts were then distributed amongst 400 poor and deserving families. All the members of the Royal household signed an address, and presented a gift to the Count and Countess. The Countess also presented her husband with some exquisite silver ornaments for the table. The illustrious pair, who are always anxious to promote in every way the prosperity of their country, have met with, if possible, even greater marks of respectful affection and sympathy since they lost their eldest and dearly loved son, Prince Baudouin, in January, 1891.

CHIT CHAT.

The Princess Louise is engaged upon a bust of the Queen, which, it is understood, will be shown at the World's Fair.

The Duke of Portland happened to be in America—and unmarried—the last time that 29 days fell to the month of February, and the young and unappropriated ladies of his "set" gave a leap-year dance. Each of the hostesses, 29 in number, was allowed to invite her own particular "beau," the whole affair being carried out with the greatest secresy, so that no one but the gentleman himself should know by whose invitation he had attended the ball. The result was that the Duke of Portland received twenty-eight cards of invitation. He wisely refused them all, or the *dénouement* would have been a little striking. Twenty-eight hearts would have beaten with rapture, thinking that the duke came for them alone, and there would have been twenty-seven men short, with the sad total of twenty-nine ladies and two gentlemen to constitute a dancing party.

The handsome lion and lioness, which Mr. Everard H. Ripley, the Richmond taxidermist, has been mounting for Lord Randolph Churchill, will be presented to the Natural History Museum.

With regard to the influence of electricity on the growth of plants, a series of experiments made by Professor Aloi on *Lactuca Scariola*, maize, wheat, tobacco, and beans, indicate that atmospheric electricity exercises a beneficial influence on vegetation; that the electricity of the soil has a similar influence on the germination of seeds; and that the less luxuriant vegetation of plants which grow in the neighbourhood of trees is in great part due to the diminution of temperature.

It seems that at the expiration of the lease of Drury Lane Theatre, about eighteen months hence, the fate of the time-honoured house will depend a great deal upon the course which the new street between Oxford-street and the Strand will take. At present it appears almost possible that the street will cut through the theatre, in which event the house must certainly come down.

The King of Spain was six years old last Tuesday. He has grown considerably during the last six months, and is tall for his age. Though of slender build and delicate features and complexion, he enjoys good health, exhibits much activity in out-door amusements, is very eager to learn to ride and use a velocipede, which does not, however, prevent him from showing an inclination for study and much curiosity in respect to all he sees and hears. He is beginning to learn English; French, German, and Spanish he speaks fluently. In personal appearance he resembles his father, Alfonso XIII., and has a strong likeness to the Bourbon Kings of the early part of the century, Charles VI. and Ferdinand VII., in his broad forehead, curly hair, and earnest gaze.

Remarkable news has reached this country of a great movement in favour of Christianity in North India in connection with the American Methodist Episcopal Church Mission. Some 19,000 heathen have been baptised during the past year, and 40,000 others are said to be ready for admission into the Christian Church. The establishment of primary schools in the vernacular with earnest, devoted, Christian teachers, has contributed largely to this wonderful ingathering.

The usual monthly meeting of the Church Building Society was held on Thursday last at the Society's House, 7, Dean's-yard, Westminster-abbey, S.W. The Rev. Canon C. F. Norman in the chair. There were also present the Revs. Canon Cazenove, L. Lancelot Sharpe, and H. E. Trotter, Lieutenant-Colonel the Hon. G. H. W. Windsor-Clive, Mr. James Hilton, and the Rev. R. Milburn Blakiston, secretary. Grants of money were made in aid of the following objects, viz. :—Building new churches at Cardiff, St. James, £200; Cotcha, in the parish of Blaenavon, Monmouth, £60; and Paignton, St. Andrew, Devon, £200; and towards enlarging or otherwise improving the accommodation in the churches at Kirkby, Underwood, St. Mary, and All Saints, near Bourn, Lincoln, £20; Lessingham, All Saints, near Norwich, £25; Salcott-cum-Virley, St. Mary, near Kelveden, Essex, £30; Saltfleetby, All Saints, near Louth, Lincoln, £20; Tarrant Hinton, St. Mary, near Blandford, Dorset, £25; Whitton, St. John the Baptist, near Doncaster, £20; and Worthing, St. Paul, Sussex, £75. The grant of £15 formerly made towards enlarging St. George's Church, Reading, was increased to £40. Grants were also made from the Mission Buildings Fund towards building Mission Churches at Balsall-heath, St. Mark, near Birmingham, £15; and Pointon, Christchurch, in the parish of Sempringham, near Folkingham, Lincoln, £15. The following grants were also paid for works completed—Herne, St. Martin, near Canterbury, £40; Feversham, All Saints', near Cambridge, £5, on account; West Hartlepool, St. Oswald, £30; Bryneirw, in the parish of Llantrisant, Glamorgan, £35; and Pwllgwaun, St. Mark, in the parish of Pontypridd, Glamorgan, £20.

The Bishop of Dover, in his annual charge to the clergy and churchwardens of the Archdeaconry of Canterbury, observes that it is a startling fact, that one in every six livings in the Archdeaconry brings to the incumbent an available income of less than £150—less than the stipends of most curates (when the relative demands are taken into consideration), and far less than the salary of many head teachers of elementary schools.

Mr. Wilson Noble, M.P. for Hastings, will look forward to the result of the impending general election with a good deal of personal interest. His father, Mr. John Noble, who made more than a million of money in the varnish trade, left his son £6,000 a year so long as he retains his seat in the House of Commons. If Mr. Noble does not secure a seat in the House, his father's will directs that £2,000 is to be deducted from his income for every year he continues an outsider.

In a private pocket-book, that was left where it could be easily found after his departure, Mr. Spurgeon had written the following couplets :—

No cross, no crown—no loss, no gain;
They first must suffer who would reign.

He best can part with life without a sigh
Whose daily living is to daily die.

Youth builds for age; age builds for rest;
Who builds for heaven will build the best.

Poor they may live, but rich they die,
Whose treasure is laid up on high.

Oh, the sweet joy that sentence gives,
"I know that my Redeemer lives!"

We cannot, Lord, Thy purpose see,
But all is well that's done by Thee.

Prepared be
To follow me!

About one-third of the importations of oranges into this country are unloaded at London-bridge, and of that quantity it is said that quite one-fourth reaches the public from the costermongers' wheel-barrows. The costermonger is often able to sell choice fruit at one-third the price that is charged in the shops. When there is a glut in the market, he takes the fullest advantage of it, and he will often obtain a chest or two at a price which will enable him to realise cent. per cent. upon his investment.

Sir Ralphe Payne-Gallwey has been giving some examples of the cost of rearing pheasants in favourable and unfavourable situations, the cost for food alone ranging from 2s. 7d. to 3s. each bird killed; the numbers killed in the instances given being from 1,300 to 1,600 per season. Thus, if a proportion of keepers' wages be added, the cost must be far below the proverbial guinea; and where game is preserved at all, keepers and their assistants must be employed for other purposes than looking after pheasants alone. The figures may be taken as absolutely accurate, and as representing a fair average; of course there may be circumstances under which the cost would be greater, but with proper management it should seldom exceed the price given.

The new halfpenny morning, which is to be called *The Morning*, has been registered as a company, with a capital of £30,000, in shares of £1 each. The subscribers are: The Duke of Newcastle, 500 shares; Lord F. P. C. Hope, 2,000; Mr. J. C. Haslam, 1,300; Mr. W. Forbes-Robertson, 300; Mr. O. Twiss, 2,000; Mr. A. O. Twiss, 2,000; and Mr. H. Scarborough, 1.

The Bishop of Peterborough has allowed Mrs. Pell, wife of Mr. Albert Pell, to hold the position of churchwarden at Hazelbeach.

The triennial festival dinner in aid of the funds of the Royal Maternity Charity was held on Tuesday evening at the "Albion," Aldersgate-street, the Lord Mayor presiding. There was a numerous company present, including several ladies, amongst whom were the Lady Mayoress and Mrs. Foster. This excellent charity was founded 135 years ago, and during its long career has done an immense amount of beneficent work in the homes of the poor where its aid has been needed. It has no hospital, dispenses with elections, and, as the only qualification on the part of the recipients of its bounty, requires marriage and necessity. Its object is to provide medical aid and medicines for poor married women in their lying-in, and, by a Samaritan Fund which is attached to it, it also provides food and necessaries of which the poorest patients are often entirely destitute, which is an extremely grave deficiency at so critical a period. The charity has a staff of thirty-two midwives, all of whom are carefully instructed at the charity's expense in the theory and practice of midwifery, and pass the examination of the Obstetric Society of London. It is especially worthy of note that one of them has twice been called in by the present German Empress. The number of patients attended to annually by the charity has been from 3,000 to 5,000 annually, and has no other limit than what is assigned to it by the income of the institution. The usual loyal and patriotic toasts having been duly honoured, the chairman, in proposing the toast of the evening "Prosperity to the Royal Maternity Charity," said the charity had existed for a great number of years, its usefulness was well known, and all were prepared to give it every help in their power. Its object, as they were well aware, was to provide gratuitous medical aid and medicines for poor married women in their hour of trial. Its fundamental principle was home attendance—that was, its patients were all attended at their own homes, which, in itself was an immense boon to the married poor; it obviated the necessity for taking away the mother at a critical period from her home and family, which was calculated to be a fruitful source of pain, anxiety, and trouble, or the means of breaking up the poor man's home. The charity knew no distinction of nationality or creed, marriage and necessity being the only tests of eligibility for the charity's assistance. It recognised only that there was need for assistance, that there was a poor, suffering mother, and that assistance should be sent to her at the proper time. Its social and moral tendencies could not be overrated; its administration was good, and its work was conducted on economical lines. In these circumstances he ventured to make an appeal for the poor mothers of London in their hour of need. He pointed out that during the past year 3,571 poor women were delivered by the charity's midwives—all of whom were carefully instructed at the charity's expense in the theory and practice of midwifery—of 3,636 children. During the existence of the society the number of women delivered reached the enormous total of 529,141. The ground covered by the society's operations extended from Hyde Park to Poplar and Stratford, and from Stamford Hill to London Bridge. It stood greatly in need of funds for carrying on its work, and for that help he now appealed. He was glad to say that Sir Henry Ponsonby, writing to Mr. Long, the secretary, from Windsor Castle, on the 9th inst., intimated that the Queen would be pleased to contribute a sum of fifty guineas to the funds of the institution. Mr. C. Barham, C.C., having replied, the remaining toasts were disposed of. Mr. J. W. Long (the secretary) then announced a list of subscriptions amounting to £510 10s., and the proceedings came to a close. During the evening an excellent programme of vocal and instrumental music was carried out.

A foreign naturalist says that the swan is the longest-lived bird, in extreme cases reaching 300 years. The falcon has been known to live 162 years. An eagle died in 1819 which had been caught 104 years before and was then quite old. A white-headed vulture, which was caught in 1706, died in the aviary at Schönbrunn, near Vienna, in 1824. Parrots live more than a century. Water birds have a long life, exceeding that of several generations of men. Ravens also live over 100 years. In captivity magpies live from twenty to twenty-five years, and still longer in freedom. The common hen attains the age of from fifteen to twenty years. Doves live ten years, and the little singing birds from eight to seventeen years. The nightingale's life is the shortest, ten years being the longest, and next comes the blackbird, which never lives longer than fifteen years.

Mr. Bruce, Assistant-Commissioner of Police, has told the Theatres' Committee that the police have power to enter any place where a stage play is being performed without a proper licence, and to take actors, audience, and managers into custody. This action is now never taken, for fear of creating a panic. He also stated that the police have the right of entry at all music halls such places being duly licensed for the sale of liquor, and if any indecent performance is observed or brought to their notice, they could report the offence to the licensing authority.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

GIRLS OF THE RIGHT SORT.

"My daughter, unless you can work the ship off the coast, she will soon strike the rocks, and we shall all be lost."

So said the captain of a fine merchant vessel to his daughter. He was right; it was their only chance. The bark *Anina*, 700 tons, was bound from Cuxhaven to Rio with a general cargo. She had scarcely left port when the captain was disabled by a broken leg. A mutiny followed. Under threat of bad weather the *Anina* anchored in a bight of a bay on the dangerous coast of Cornwall. Here the officers and all of the crew deserted. A furious cyclonic south-west gale arose. The anchors dragged, and the girl burned a flare on deck. The lifeboat responded, but was staved against the ship's side by a sea. All the boat's crew were lost except the coxswain, who gained the deck. He was not a sailor, yet with him alone under her orders, this girl, who *was* a sailor, cut both cables, set some headsail, and got out into the open. It was touch and go, but true grit won. Three weeks longer the girl commanded before help came. Yet it did come finally, and so did the wedding of the handsome young coxswain and the captain's beautiful and heroic daughter.

And yet there are some fools left who say we must look to men chiefly for courage and intelligence. Stuff and nonsense! Any woman will scream when she sees a mouse (that's mere nerves), and ten minutes later she will meet disaster or death with a quiet smile. Then, too, women have a genius for throwing in a suggestion exactly when it is wanted.

A man writes this way :—"I came home dejected," so he goes on, "and didn't know what to do, but my daughter said——"

But wait a minute. Before we hear what his daughter said, let's have *his* story from the start, shipshape and Bristol fashion. He says: "In December, 1890, I was suddenly taken one day with an excruciating pain in the pit of the stomach and in the right side. For over twelve hours I could neither sit nor lie down. The medical man who examined me gave me some medicine, but on the second day jaundice set in, and from that time I suffered from a similiar attack about once every three weeks. Every remedy was tried without avail; nothing did the slightest good. The kidney secretion was something frightful, being a mass of matter, blood, and bile.

"This continued five months, and I grew weaker and thinner every day. My friends thought nothing could save me. Many urged me to have further advice, as at this time the secretions were much worse and the motions resembled white clay. Another attack came on, and as I was daily getting worse, I said, 'I will see the doctor first, and if he can do me no good, I will seek further medical help.'

"Accordingly I went to see him, but he was from home and would not return until late at night. I came home dejected and did not know what to do, but *my daughter said*, '*Why don't you try Mother Seigel's Curative Syrup?* We hear it has cured so many. If it does you no good it will do no harm.' 'Well,' I said to her, 'I will try a bottle.'

"I then began to take it, and oh! how thankful I afterwards was, for on the third day I could see such a change. The secretion, instead of being nothing but corruption, became clear, and the motions a healthy colour. From that time I daily gained health and strength, and in a short time I was as well as ever in my life, and have had no return of the disease.

"I can therefore speak of this medicine in the highest terms, for, under God's blessing, it cured me when nothing else had the slightest effect."

The above communication is from a business man of high character in the county of Brecon. For especial reasons he desires his name to be withheld for the present, but we freely pledge our own reputation for the truth of this statement. The date is February 12, 1892.

The attacks which would probably have soon ended his life were of severe kidney and liver congestion, growing out of profound indigestion and dyspepsia. His system was flooded with bile acid poisons, and he may thank Heaven for having a daughter who made the right suggestion at a critical moment. In courage and good sense she is like the other noble girl who saved her father's ship from wreck while he lay helpless in his cabin. Success attend them in their own life voyages, say we.

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MAPLE and CO.—DINING-ROOM FURNITURE. Englishmen are justly proud of their hospitality, and the dining-room is thus one of the most important features in an English home. Pollard Oak continues the wood de luxe, and Messrs. Maple and Co. are now exhibiting some remarkably fine specimens of Sideboards and Mantelpieces with Overmantels.

MAPLE and CO. enjoy a world-wide celebrity for comfortable and substantially-made dining-room chairs, as well as for luxuriantly soft and really easy chairs, club chairs, lounges, and settees of their own manufacture. Customers when in Tottenham-court-road can pass from the showrooms to the factory and see the various processes of upholstering.

DINING-ROOM

FURNITURE

SPECIALITIES.

MAPLE and CO.—The MILTON SUITE, consisting of six very comfortable chairs, and two elbow chairs with rush seats, an oak sideboard with cupboards, drawers, cellaret, and bevelled plate glass back, and oak extending table, with patent screw, forming a plain, substantial set, especially suitable for a country house. 15 guineas.

MAPLE and CO.'S Rush-seated Furniture is of superior character, and largely sold for dining-room, morning-room, or smoking-room use. A large assortment of chairs, corner and elbow chairs, and settees, some of Jacobean design with very handsome carvings, will always be found on show.

DINING-ROOM

FURNITURE

SPECIALITIES.

MAPLE and CO. recommend the Amesbury Suite as an excellent set at a moderate price. This comprises six chairs, two easy chairs, and handsome couch with spindle rail, and is well upholstered in strong leather. There is also a handsomely carved sideboard, with unique arrangement of drawers and cupboards, recess, and cellaret, and extending dining table in oak, walnut, or mahogany, for £20 12s. 6d.

MAPLE and CO.—The LULWORTH SUITE is of superior character throughout, and consists of six chairs with carved frames, upholstered in morocco, two very comfortable easy chairs, a handsome and well-made sideboard of Early English design, with recess below, and well-executed carved panel, also bevelled plates and cellaret, also a massive extending dining table, in oak or walnut, £32 15s. 6d.

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MAPLE and CO.—ARTISTIC BED-ROOM FURNITURE, substantially made, but quite inexpensive. In arranging for their new productions, Maple and Co. have studied especially to meet the requirements of those who, while desiring to furnish in good taste, do not wish to incur great expense.

MAPLE and CO.—INEXPENSIVE SUITES. The assortment of inexpensive Suites in decorated and polished woods, at from £3 10s. to £16 15s., is most extensive, and many of them are simply wonderful value. Every one wishing to study economy in furnishing should by all means visit the New Show Rooms. An Illustrated Catalogue post free.

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MAPLE and CO. HAZELWOOD FURNITURE. Hazelwood is an American growth, of a fine, smooth grain, and when polished comes out a rich golden brown colour. Believing that this wood had a great future, Messrs. Maple and Co. imported immense quantities nearly three years ago, and are now manufacturing it into bed-room suites, some of which are on view in the new show rooms.

MAPLE and CO.—The SANDOWN SUITE is a production of altogether remarkable value. This consists of a wardrobe with plate-glass centre door, washstand with marble top, tile back, long drawer, cupboard, and brass towel rods, toilet table with glass affixed and jewel drawers, also large drawer and three chairs, the price for all being only £7 7s.

BEDROOM

FURNITURE

SPECIALITIES.

MAPLE and CO. The STANLEY SUITE, in Hazelwood, lined with fragrant Californian Sequoia, and consisting of wardrobe with carved panels and bevelled glass centre door; dressing table with large bevelled glass, jewel drawers, and brackets; washstand with cupboard beneath marble top, tiled back, towel rods at ends and art silk curtain; three chairs, £8 15s. Designs free by post.

MAPLE and Co.—The LYNDHURST SUITE consisting of a 6ft. wardrobe with plate-glass door, and centre fitted with convenient trays and drawers; double wash stand with marble top, high tiled back, and shelf beneath; toilet table, with large landscape glass jewel and other drawers and brackets, a pedestal cupboard, towel airer, and three chairs, in ash or hazelwood, 18 guineas. Designs free.

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Printed by E.D. MADDICK and Co., 1, Crane-court Fleet-street, and Published for the Proprietor, at the Office, No. 6, Whitefriars-street, Fleet-street, London.—Saturday, May 21, 1892.

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